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Joseph of Arimathea . 1871



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Early English Text Society.

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# Joseph of Arimathie:

OTHERWISE CALLED

## The Romance of the Seint Graal, or Holy Grail:

AN ALLITERATIVE POEM WRITTEN ABOUT A.D. 1350,  
AND NOW FIRST PRINTED FROM THE UNIQUE COPY  
IN THE VERNON MS. AT OXFORD.

WITH AN APPENDIX, CONTAINING

"THE LYFE OF JOSEPH OF ARMATHY," REPRINTED FROM THE  
BLACK-LETTER COPY OF WYNKYN DE WORDE;

"DE SANCTO JOSEPH AB ARIMATHIA," FIRST PRINTED  
BY PYNSON A.D. 1516;

AND "THE LYFE OF JOSEPH OF ARMATHIA,"  
FIRST PRINTED BY PYNSON A.D. 1520.

EDITED, WITH NOTES AND GLOSSARIAL INDICES,  
BY THE

REV. WALTER W. SKEAT, M.A.,

LATE FELLOW OF CHRIST'S COLLEGE, CAMBRIDGE; AUTHOR OF "A MÆSO-GOTHIC GLOSSARY,"  
EDITOR OF "PIERS THE PLOWMAN," ETC.

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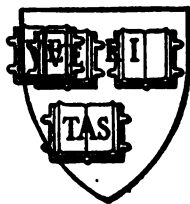
Joseph of Arimathie:

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## P R E F A C E.

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§ 1. My object, in this preface, is to give first of all a general description of the four pieces which this volume contains, and afterwards to discuss briefly the legend to which they all refer. And it may here be observed that the first piece in the book, viz. the alliterative poem, is the one which, as being of some curiosity and importance as well as hitherto *utterly unknown*, the Early English Text Society chiefly desired to publish. The other three pieces are reprints from scarce books, appended to give the volume more completeness.

### ACCOUNT OF THE ALLITERATIVE POEM.

§ 2. The alliterative poem here for the first time printed came under my notice when editing the A-text of *Piers the Plowman* from the celebrated Vernon MS.<sup>1</sup> At p. xvii. of my preface to the A-text, I have stated that a leaf has been cut out of the Vernon MS. just where *Piers the Plowman* ends, and where some other poem begins. The missing leaf is No. 402. Now, in Mr Halliwell's description of the Vernon MS., the piece next to *Piers the Plowman* is called "*Judas*," and it is said to begin on leaf 403; but "*Judas*" does not really begin till we come to the 2nd column of the back of leaf 404. The contents of leaf 403 and of part of leaf 404 are thus left unaccounted for; and, as a hasty glance at the MS. shewed that I had fortunately lighted upon some unique piece with which no one seemed to be acquainted, it was well worth while to

<sup>1</sup> For a description of this MS., see *P. Plowman, A-text*; pref. p. xv.

secure a copy of it; and an excellent transcript was accordingly made by Mr George Parker, assistant in the Bodleian Library, from which the copy now before the reader was printed, after careful revision by myself. In the footnote to p. xvii of the preface to the A-text of *Piers the Plowman* (already referred to) the *first* and *last* lines were inadvertently given as the *two first* lines, and the word *nouwe* was misprinted *nowe*.

✓ § 3. The poem being imperfect at the beginning, the next point was to ascertain how much has been lost. This depends upon the probable contents of the missing leaf preceding it in the Vernon MS., which again involves the question whether the Vernon MS. contained the very rare twelfth Passus of the A-text of *Piers the Plowman*. This twelfth Passus is indeed so rare that I have only been able to find *one perfect* copy of it, viz. that in MS. Rawl. Poet. 137, which was printed as a Supplement to the A-text, but issued to subscribers with the B-text, as it was, unfortunately, not discovered till the A-text copies had been issued. But the MS. in University College, Oxford, preserves the beginning of this Passus,<sup>1</sup> and there are special reasons why it is omitted in the Trinity MS. and in MS. Harl. 6041;<sup>2</sup> whilst of course it could not occur in MS. Harl. 875, the MS. in Lincoln's Inn, or in MS. Dublin D. 4. 12,<sup>3</sup> which are all extremely imperfect at the end. The other MSS. of the A-text are not of much account. Considering these things, and remembering the extreme excellence of the Vernon MS., I think it almost certain that it must have contained the *whole* of the A-text, the twelfth Passus included. This would account for just exactly three columns of the missing leaf; since, counting in the Latin lines, there are 135 lines missing from the eleventh passus, and 102 from the twelfth, and the title to the twelfth Passus would take up two lines more, giving 239 lines to fill up the 240 lines which three columns of the MS. contain. At this rate, the number of lines lost at the beginning of the piece now printed are as many as would fill a column. But as  
✓ "Joseph of Aramathie" is written out *like prose*, each column

<sup>1</sup> P. *Plowman*, A-text; note on p. 154.

<sup>2</sup> P. *Plowman*, A-text; preface, pp. xix, xx, xxi.

<sup>3</sup> Id. preface; pp. xvii, xxii. Also B-text; preface, p. vi, *note*.

averages about 96 or 97 lines; i. e. *rather less than a hundred lines are lost*. Finally, as the extant portion of the poem begins not very far from the probable beginning, I have little doubt that this result is sufficiently near for practical purposes; and, as nothing seems lost at the end (cf. note on p. 66), we have this result, viz. that our fragment contains the last 709 lines of an Early English Alliterative Poem which perhaps originally consisted of about 800 lines.

§ 4. I have said just above that the poem is written continuously, like prose. But that it is a genuine specimen of Alliterative verse was soon evident, and a little attention would soon have enabled me to divide it into lines of the right length. The scribe, however, has saved me the trouble, for he has marked off the whole poem into lines and half-lines (with tolerable correctness and only a few omissions) by the use of capital letters, paragraph-marks (¶), and metrical dots or periods; and I may observe that he clearly regarded the metre as consisting of *long* lines, not *short* ones.<sup>1</sup> The second column on leaf 403 begins, for instance, thus :—(ll. 102—105)—

Do a wei þi Maumetes. þei han trayed þe ofte. Let breken hē  
a two . and bren hem al to powder. Schaltou neuer gete grace.  
þorw; none suche goddes. ¶ þēne seis þe kyng. my wit mai  
&c. &c.

I have carefully observed, however, the scribe's use of capital letters, and the reader will find, accordingly, some few lines beginning with a small letter. He should notice, at the same time, how carefully the scribe has avoided using a capital in the middle of a line. The cutting up of the poem into lines is the only liberty I have taken, though of course I am also responsible for the punctuation, for the use of hyphens, and the expansions of the contractions; in all other respects the MS. is followed with scrupulous exactness. In the Glossarial Index, I have endeavoured to tabulate and explain every word which seemed worthy of note. Many of them, however, are more fully explained in Mr Morris's Glossary to his Early English Alliterative Poems, and in my Glossary to William of Palerne, to which the reader is referred.

§ 5. English poems in unrimed alliterative metre are compara-

<sup>1</sup> P. Plowman, A-text; pref. p. xxvii.

tively rare. I know of only about twenty-three, and have given a complete list of these in my Essay on Alliterative Poetry, prefixed to vol. iii. of Bishop Percy's Folio MS., edited by Hales and Furnivall. Our present poem is there numbered 21, and is very inadequately described, as I did not then know much about it, and made no attempt to assign to it its right place. But it ought, chronologically, to stand very high in the list, certainly not lower than *fifth*, and probably *third*; this is what gives it its chief value. It is clearly one of the oldest pieces of alliterative poetry (since the Conquest) in existence. This is easily seen by its resemblance in language to "William of Palerne," and I should place it *earlier* than "Piers the Plowman." It can hardly be *later*, as it is found in the same MS. with the *earliest* copy of the *earliest* version of that poem. We may safely date it not later than A.D. 1360, but I prefer rather to date it about 1350, for its metre is of a more rugged and earlier character than even that of "William of Palerne." And I may here pause to remark that the law of progress in alliterative poetry is from lines cast in a loose mould to lines cast in a strict one; from lines with *two* alliterated letters to lines with *three*, and in very late instances, to lines with *four*; <sup>1</sup> from lines with irregular feet to those in which extreme regularity makes the iteration of like initial sounds somewhat forced and monotonous. Of course some writers were more careless than others, but these principles may safely guide us to some extent, and the fact that *two* letters so frequently suffice to the alliteration in our fragment is decidedly a mark of antiquity. See, e.g. lines 2—11; the *sixth* line alone has *three* words beginning with the same letter. In l. 9, the *v* answers to *f*; <sup>2</sup> in l. 12, we have the unusual number of *four* rime-letters.

§ 6. Before proceeding to the subject-matter, it will be convenient to consider the dialect in which the poem is written. The remark in my "Essay," that the best examples of alliterative metre

<sup>1</sup> P. Plowman, A-text; pref. p. xxii. Some of the latest examples of alliterative verse relapse into irregularity, owing to lack of skill on the part of the authors.

<sup>2</sup> This peculiarity I have nowhere else observed, except in Piers the Plowman and the Deposition of Richard II. In l. 448 of our poem we have *verreili* answering to *figure*; but the (Southern) scribe has changed *figure* into *rigore*.

are to be found in the *northern* and *western* dialects, holds true in the present instance, the southern forms in the poem being due to a southern scribe. But I would here wish to remind the reader that examples of mixed dialect require great caution. It is usual to assume that the admixture of dialectal forms is due to the scribe. But such is by no means necessarily the case. There are *three* solutions that will account for such a result, and not *one alone*. The three solutions are these. Either (1) the author may have tried to write in a dialect not his own; or (2) he may have both spoken and written a mixed dialect; or (3) the author may have composed in one dialect, whilst the scribe afterwards altered many of the author's forms to those of another dialect with which he was himself more familiar. Of course the third of these solutions is generally the true one, but it must not be universally adopted; for examples of the other theories, though rare, are still actually to be found. The *first* theory is true for "Lancelot of the Laik" and for some poems by Scottish authors, who (such was the deference paid to Chaucer's language) actually affected Anglicisms, as has been pointed out by Mr J. A. H. Murray. The *second* theory is true for "Piers the Plowman," of which at least thirty MSS. are written in a *mixed* dialect,<sup>1</sup> which must have originated with the author. But, in the present case, the *third* or usual theory is obviously the right one; for the southernizing tendencies of the scribe are well-known, from the numerous other pieces which he has written out; whilst the more northern forms found must be original, owing to the known fact of alliterative poems being generally in a northern or western dialect. The poem was, I believe, originally in a West-Midland dialect, but its forms have been frequently altered by the Southern scribe. It is, therefore, all the more interesting to notice the non-southern forms which he has left intact. I proceed to give a general account of the forms found.

The plurals of the substantives end in *-es*, as *lippes*, 49;<sup>2</sup> but one

<sup>1</sup> P. Plowman, B-text; pref. p. xliii. In pref. to A-text, p. xvi, I have inadvertently assumed the Vernon MS. to be the best in *every respect*; I should have said, in every respect but the dialect, which the scribe has improved and made *more uniformly Southern*.

<sup>2</sup> The numbers refer to the lines.

plural ends in *-us*, viz. *gultus*, 249; and one in *-en*, viz. *honden*, 272. Other plurals worth notice are *winter*, 3; *nizt*, 6; *foote*, 14; *childre*, 493; *schon*, 423. There is one genitive plural in *-ene*, viz. *schalkene*, 510.

In the comparatives of adjectives and adverbs, the ending *-ore* (*-or*) is found, as: *dimmore*, 183; *lengore*, 137; *freschore*, 595; *feirore*, 649; *heuior*, 592. The same is found in the A-text of *Piers Plowman*, by the same scribe; cf. *febelore*, P. Pl. A. i. 160; *hardore*, i. 165. Observe also the form *zernloker*, 593.

As regards pronouns, we find *heo* or *he* for *she*, 83, 87; for *he*, 97; and for *they*, 283; the gen. pl. is *heore*, 18, or *here*, 30; the dat. pl. is *heom*, 130; the acc. pl. *hem*, 31. But we find also the nom. *pei*, 244. The acc. of *3e* (ye) is *ou* or *ow*; we find also *hise*, pl. 24; *pis*, pl. 29; *þo*, pl. 60; *vr* or *vre* (our), and *or* or *oure* (your); cf. P. Plowm. A. The word *selue*, pl. means *very*, 303.

The infinitive mood of verbs ends in *-en*, as *rikenen*, 76, but more commonly in *-e*, as *here*, 74, *fare*, 63; both forms are found close together, as *lenden* and *lihte*, 81. I have observed no infinitives in *-ie* or *-y* (Southern forms), but the Northern form *ha* (for *have*) occurs twice, 351, 578. In the present tense, the 2nd pers. sing. ends in *-est*, as *berest*, 40; but we find also *þou zemes*, 310, *þou wendes*, 420. The 3rd pers. sing. ends in *-es*, as *askes*, 7, *biddes*, 22, *spekes*, 38; but we find also *greteþ*, 347, *bereþ*, 396; cf. *me pinkeþ*, 6, with *me forpinkes*, 487. The plural ends in *-en* or *-e*, as *folewen*, 8, *carpen*, 175, *carke*, 30; but we actually find *-es* in *bydes*, 468. I have my doubts about *3e clepeþ* (379) being the genuine reading, though *beþ* occurs in l. 409. In the past tense, 2nd person, we find *-est* in *souztest*, *eodest*, 4, *lengedest*, 429; but observe *þou souztes*, 431, *þou slouz*, 433, *þou come*, 434, *þou toke*, 438; and note how *þou wast* (425) is changed to *þou weore*, 428. In l. 223 we find *þou for-3af*. The following are examples of the past tense singular, most of which may be found in the glossary; STRONG VERBS,<sup>1</sup> DIVISION I, CLASS I, *bar*, *bad*, *breek*, *3af*, *heold*, *lay*, *speek*, *com*; CLASS III, *stod* (359), *tok*; DIV. II, CLASS I, *to-barst*, *fond*, *halp*, *starf*; CLASS II, *ros* (268); CLASS III, *bed*, *fley3*, *lees*, *say* (*say3*, *se3e*, *sauh*, *sei3*,

<sup>1</sup> See *Specimens of Early English*, ed. Morris.

*seih*), *tei* (*tei3*) ;—WEAK VERBS, *hopede*, 59, *lente*, *sende*, *lafte*, *hedde*, *pou3te*. The plural generally ends in *-en* or *-e*, as *ladden*, *lengede*, 16 ; but we sometimes find the final *-e* dropped, as in *bosked*, *vn-housed* (before *hem*, 13, 455). Now if we compare the present poem with the schemes of conjugation of regular and irregular West-Midland verbs in Mr Morris's preface to his edition of Early English Alliterative Poems, we can find examples of nearly all the endings which he gives, as thus. Regular Verbs, pres. sing. *ponke*, *wendes*, *askes* ; pl. *carpen*, *mene[n]*, *melen* ; past sing. *wepte*, *sou3tes*, *fulwede* ; pl. *passeden*. Irregular Verbs, pres. sing. *hete*, —, *fonges* ; pl. *slen* ; past tense, —, (*pou*) *for-3af*, *bad* ; pl. *flowen*. Even still more significant are the endings in *-es* in the plural of the imperative mood, which in a Southern dialect would become *-eþ* ; yet the scribe gives us *gos*, *proues*, 373, *holdes*, 492, *þenkes*, 493. The present participles have the Southern endings *-inge* or *-inde*, as *honginge*, 205, *cominge*, 206, *romynge*, 275, *stremynge*, 560, *comynge*, 562, *lenginde*, 20, *bouwynde*, 294, *folewynde*, 551. There are also examples of nouns substantive in *-ing*, as *crucifying*, 241, *lustnynge*, 164, *comynge*, 421, *schindringe*, 513. The past participles of strong verbs end in *-en*, as *hoten*, *holden*, *stiken*, *bounden*, *taken*, *nomen*. In P. Plowman (A) we often find *d* altered to *t* in the past participles of weak verbs, and the scribe has frequently made the same alteration here ; as in *verret*, *scapet*, *I-bosket*, *a-bascht*, *haspet*, *Iugget* (251), *braset*, *a-semblet*, *wondet*, *wemmet*. We even find the same in the past tense, as in *fondet*, 12. This peculiarity occurs even in nouns, as *fert*, *pousent*, *bert*, *wynt*, for *ferd*, *pousend*, *berd*, *wynd*. Past participles are generally found without the prefix *I-*, but we have also *I-ben*, *I-blesset*, &c. ; a list of these being given in the Glossary. We find *Ichul*, *icholde*, for *ich wol*, *ich wolde* ; and the second personal pronoun joined on to the verb, as in *hastou*, *hettestou*, *trouwestou*, *woldestou*. Verbs occur with the negative prefix, as *nis*, *nare*, *nas*, *nul*, *nedden*, *nuste*, for *ne is*, *ne are*, *ne was*, *ne wol*, *ne hedden*, *ne wuste*. The free use of negatives is well exemplified by the l. 342—

pis oþer two nare none · in no maner þinge.

Verbs occur with the prefix *to-*, as *to-barst*, *to-borsten*, *to-clouen*,



*to-hurles*; only in the last case (*al to-hurles*) is the adverb *al* superadded. Other noteworthy points are the occurrence of *wepte* (not *wep*) as the past tense of *wepen*, 647; whilst besides *fel*, as the past tense of *fallen*, we find the curious form *felde*, shewing that the correct reading of the puzzling line in Havelok (2698) is probably—*þat he [ne] felden so dos þe gres*—i. e. that they did not *fall* as does the grass. We may also note the use of *was* for *who was*, 19; *enes*, *atenes*; the verb *worþe*, 146; *forte* for *forto* (as in P. Pl. A.); *boto*, 300, beside the full form *boþe two*, 697; the phrase *þreo maner enkes*, 194; *no-skunus* for *nos kunes*; *eornen* for *reunen*, 275, &c. The numerous forms from the verb *ben* (to be) are given in the Glossary; thus we find in the pl. indic. present *ben*, *beon*, *beþ*, *beoþ*, and *aren*. *Bi* is written for *be*, as in William of Palerne; but a still more remarkable form is *he beos*, 216, which is quite a Northern form. So also is *out-wiþ* for *wiþ-out*. Some of the words in the Glossary most worthy of remark are *allynge*, *blencheden*, *boskes*, *bounen*, *carke*, *demayen*, *derue*, *faus*, *felde*, *feye*, *flote*, *folfulsened*, *for-set*, *geyn*, *greiþli*, *grettede*, *inne* (vb.), *keueren*, *limpe*, *luttulde*, *mallen*, *note*, *of-fouzten*, *of-scuted*, *out-wiþ*, *palled*, *res*, *roungede*, *schalkene*, *schindringe*, *seyne*, *slauht*, *sound*, *sporn*, *sputison*, *teis*, *teiz*, *proly*, *vmbe*, *unsauht*, *wasscheles*, *waves*, *whappede*, *whucche*, *wustest*, and several others. It is a piece well worth attention from a philological point of view, as well as for its curiosity.

§ 7. The five principal Arthurian Romances are set down in the following order by Sir F. Madden, in his "Syr Gawayne," Pref. p. x.<sup>1</sup>

1. "The History of the Holy Graal," which tells of Joseph of Arimathea, and how he brought the holy vessel<sup>2</sup> to England.
2. "Merlin."
3. "Lancelot of the Lake."
4. "The Quest of the Holy Graal."
5. "Le Mort Artus," or "Morte Darthur."

<sup>1</sup> See Mr Furnivall's Introduction to "Merline," in Bishop Percy's Folio MS., ed. Hales and Furnivall, vol. i. p. 411.

<sup>2</sup> "This, said he [Christ] is the holy dish wherein I ate the lamb on Sher-thursday;" Malory's Morte Darthur ed. Sir E. Strachey, bk. xvii. ch. 20.

Our poem contains only the earlier portion of the *first* of these, and its contents may be thus epitomized. The portion within square brackets is lost.

[After our Lord's entombment, Joseph of Arimathea was seized by the Jews, and imprisoned in a dungeon without a window, where he remained for forty-two years, till released by Vespasian.] After his release, he tells Vespasian that the time of his imprisonment has seemed but three days. Being first baptized himself, he proceeds to baptize Vespasian and fifty others; after which Vespasian wreaks vengeance on the Jews who had imprisoned Joseph. In obedience to a divine voice, Joseph, with his wife, his son Josephes (or Josaphe) and a company of fifty people, leaves Jerusalem, and arrives at Sarra, taking with him the Holy Graal, or Sacred Dish containing Christ's blood, which is carried inside an ark or box. Joseph tries to convert Evalak, the king of Sarra, at the same time declaring the doctrine of the Trinity. The king provides for the wants of Joseph's company, but has his doubts about the truth of the doctrine. The following night, he is converted by two visions. In the first he sees three stems growing from one trunk, and appearing to coalesce into one; an emblem of the Trinity in Unity.<sup>1</sup> In the second he sees a child pass through a solid wall without any injury to the wall, an emblem of Christ's spotless Incarnation. Josaphe, the son of Joseph, also sees a vision; for, on peering into the Grail-Ark, he beholds Christ upon the cross, and five angels with the instruments of the Passion; afterwards appear eleven more angels, whilst Christ seems to descend from the cross, and to stand beside an altar, upon the one end of which are the Lance and Three Nails, and upon the other the DISH WITH THE BLOOD (the HOLY GRAIL). Christ then ordains Josaphe bishop, and bids him go to Evalak's palace. A clerk is appointed by King Evalak to dispute with Joseph, but is miraculously struck dumb, whilst at the same time his eyes fly out of his head. Evalak repairs to a temple of idols, hoping to secure the clerk's recovery, but the idols are

<sup>1</sup> "After a while the three trees touched one another, then began to incorporate and confound their several natures in a single trunk."—*Legend of the Cross*, in *Curious Myths of the Middle Ages*, by S. Baring-Gould; ii. 117.

powerless. Soon after, a messenger arrives to tell Evalak that his land has been invaded by Tholomer, king of Babylon, whereupon Evalak prepares for war. Before he sets out, Joseph and Josaphe have a private interview with Evalak, wherein Joseph tells the king that he is acquainted with all his previous history, after which Josaphe gives Evalak a shield with a red cross upon it, telling him to pray to Christ in the hour of peril. In the first encounter, Tholomer's men are successful, but lose their tents. Evalak then collects more men, and is joined by his wife's brother, Seraphe, with five hundred men. In the next battle, king Evalak and duke Seraphe perform wonders, but at last Seraphe is wounded sorely, and Evalak made prisoner. As Evalak is being led to death, he remembers Josaphe's advice; he uncovers the shield with the red cross, and prays to Christ. An angel comes to the rescue, in the outward form of a White Knight, who slays Tholomer, heals Seraphe, mounts Evalak upon Tholomer's horse, and helps him to achieve a complete victory; after which he vanishes away. Meanwhile Joseph has an interview with Evalak's queen, who was at heart a Christian, and whose early history is related. Evalak returns home, and is baptized, being named Mordreins; Seraphe is also baptized, with the name of Naciens. Joseph further baptizes five thousand of Evalak's subjects, and abides at Sarra, whilst Josaphe and Naciens set out upon a missionary journey, the Holy Grail being left at Sarra, in the charge of two of Joseph's company. The poem here ceases, with a brief reference to the subsequent imprisonment of Josaphe by the king of North Wales, and his release by Mordreins (Evalak).

The real subject of the story is therefore the adventures of Joseph of Arimathea at the court of Evalak, king of Sarra, with the episode of king Evalak's shield. The object of the poet clearly was to translate so much of the legend of "Joseph" as most pleased his fancy, and we may allow that he has fairly acquitted himself in the task. Though following in the main a French original, he seems to have had a fair command of language; many of his lines are terse and striking, and he seems to be particularly at home in describing battle scenes; see e. g. ll. 498—517, 531—534, 584—600. Such lines as

Schon schene vppon schaft · schalkene blod (510),  
 Al to-hurles þe helm · and þe hed vnder (533),  
 and  
 Wiþ þe deþ in his hals · dounward he duppes (534),  
 are really good ; and there is a very sufficient vigour in the ex-  
 pression  
 maden þer a siker werk · and slown hem vp clene <sup>1</sup> (605).

§ 8. The story of Evalak's shield is related to Galahad by "the white knight" in the Romance of the Quest of the Saint Graal, from whence it was inserted by Malory in his "Morte Darthur," book xiii, ch. 10. I here give the original version of it from "La Queste del Saint Graal" (supposed to have been written by Walter Map) as edited by Mr Furnivall for the Roxburghe Club in 1864 ; pp. 27—30.

"Galaad," fait li chiualers, "il auint apres la  
 passion nostre singnour .xlii. ans, que ioseph d'abari-  
 mathie, li gentiex chiualers qui despendi nostre seignour  
 de la crois, se parti de la chite de iherusalem entru  
 grant partie de ses parens. Et tant errerent par le  
 commandement de nostre signour qu'il vinrent en la  
 chite de sarras que li rois Eualac, qui lors yert sarrasins,  
 tenoit a chel tans que Ioseph y uint. Auint que li  
 rois eualac gerroia .j. sien voisin, riche homme. Tho-  
 lomes ot non. quant eualac se fu apprestes sour tho-  
 lomes, que sa terre li demandoit, Josaphes li flex ioseph  
 lui dist. 'que s'il aloit en bataille si desconseillies comme  
 il estoit, qu'il seroit desconfis. Et honnis par son  
 anemi.' 'Et que m'en loes vous,' dist Eualac. 'che  
 vous dirai jou bien' fait il, lors li commencha a traire  
 auant les poins de la nouuele loy, et la veritei des  
 Euwangeles. et del crucefiement nostre signour. et del re-  
 sussitement de ihesu crist lui dist la veritei. et lui fist  
 un escu ou quel il fist vne crois de chendal, et li dist,  
 'rois Eualac, ore te mousterrai appartement comment  
 tu porras counoistre la forche et la vertu du urai  
 cruchefi. Et il est voirs <sup>2</sup> que tholomes ara sour toi  
 soignourie iij. jours et iij. nuis. Et tant te fera que me  
 te mettra juskes a paour de mort. Mais quant tu  
 verras que tu ne porras escaper, lors descouerras la

42 years after  
 Christ's death,  
 Joseph of  
 Arimathea and  
 his relatives

went by God's  
 command to  
 Sarra, the city of  
 King Evalach,

who was warring  
 against Tholome,

and Josephes  
 tells Evalach  
 that if he fights  
 as he is, he will  
 be beaten by his  
 enemy ;

to prevent which,  
 Josephes ex-  
 pounds the  
 Christian faith  
 to him, and  
 makes him a  
 shield with a  
 cross of red  
 cendal on it,  
 which, when in  
 fear of death, he  
 is to uncover, and  
 to pray to Christ.

<sup>1</sup> It is to be regretted that so many of our early poets are nameless. All that can be done is to investigate if any two poems are by the same author. The author of "William of Palerne" could have written lines like these, but there is too much dissimilarity in the metre to admit of the identification.

<sup>2</sup> MS. vous.

GRAAL.

This Evalach does when in danger of death in battle; sees a bleeding crucified man on the Shield, and gains the victory thereby. On his return to Sarras, Evalach tells his people of Josephes' truth, and Nasciens is baptized.

The Shield and Cross also restore a man his lost hand,

and the Cross disappears and re-appears on the Shield.

Evalach is then baptized,

and Josephes and his father come to Great Britain and are imprisoned.

On which Mordreins (or Evalach) and Nasciens invade Britain, and free Joseph,

and remain and serve him.

On his deathbed Evalach asks him

crois. et diras, biaux sires diex, de la qui mort je poch le signe, Jetes moi sain et sauf de chesc camp. a rechevoir uotre foy et votre creanche.' a tant s'en parti li roys Eualac, et ala a host sour tholomes. Et il li auint tout ensi comme chil li dist. Quant il se vit en tel peril qu'il quidoit vraiment mourir, il descouuri son escu. Et vit en milieu vn homme crucefie qui tous estoit sanglens, si dist les paroles que josaphas li auoit enseignies, dont il ot victorie et honneur. Et fu jetes des mains a sen anemi. Et vint au dessus de tholomes. Et de tous ses hounmes. Et quant il fu reuenus a sa chitei a saras : si dist au peuple la veritei qu'il auoit trouuee en josephee. Et manifesta tant l'entree des crestiens, que nasciens rechut batesme. Et en che qu'il se crestienoit, auint ke vns hons passoit par deuant aus qui auoit le poing caupe. et portoit son poing en s'autre main, et josephes l'apela od soy et chil y uint. Et si tost comme il ot atouchiet a la crois qui en l'escu estoit. Si se trouua ichil tous garis del poing qu'il auoit perdu, et encore en auint il vne autre aenture mult merueilleuse : que li crois que en l'escu estoit, se parti, et s'ahiert au brach d'ademie en tel maniere que ains puis ne fu veue en l'escu. Lors rechut eualac baptesme. et deuint serians Jesu crist. et ot puis notres sires en grant amour et en grant reuerence. et fist garder l'escu mout signourieument. apres auint quant iosephes se fu partis de saras, entre lui et son pere. et il furent venu en la grant bertaigne. si trouuerent .j. roy. Cruel et felon. qui andeus les enprisouna, et od lui grant partie de crestiens. quant josephes fu enprisounes. Tost en ala lonch la nouuele. Car allours n'auoit homme el monde de greignour renounee. Et tantost comme li rois mordains en oy parler. si semonst ses hommes et ses gens, entre lui et nascien son serouge. Et s'en uinrent. En la grant bertaigne sour chelui roy qui iosephe tenoit en prison, et les destrainsent et confundirent tous chiaus du pais, si que en la terre fu espandue sainte crestientes. Et il amerent tant iosephe qu'il ne s'en vaurrent partir del pais. ains remensent auoc lui. Et li seruoient en tous les lieux ou il aloit. Et quant che fu coze que iosephes fu au lit mortel. Eualac counut qu'il li couuenoit partir de chesc siecle. et vint deuant lui, si ploura mult tenrement. Et dist, 'sire, puis ke vous me laissies, ore remainrai Je ausi comme tous seus en chesc pais, ke pour l'amor de uous auoie ma terre lassie et ma nascion, pour dieu, puis k'il vous couuient partir de chesc siecle, laissies moi de vous

aucune ensaigne qui apres vous me fache ramenbranche.' 'Sire,' fist iosephes, 'je le vous ferai.' lors commencha a penser quel cose il li porroit ballier. et quant il ot grant pieche pense. si dist. 'rois Mordains, fai moi apporter ichel escu que jou te ballai quant tu alas en la bataille sour tholomes.' Et li rois le fist, ensi comme chil qui le faisoit porter od soi en tous les lieux ou il aloit, si fist apporter l'escu : a chel point qu'il fu aportes, aint k'il saina mult durement parmi le nes, si que iosephes ne pooit estankier. et il prist maintenant l'escu, et j fist de chelui meisme sanc vne crois, si com vous le vees. Et bien sachiez que ch'est chil escus meismes dont ie vous cont que vous portes. Et quant il ot faite la crois telle comme vous poes veoir. il li dist, 'ves chi chest escu ke je vous laisse en ramenbranche de moy. Car vous saues bien que ceste crois est faite de mon sanc. Si sera tous iours ausi freche et ausi uermelle comme vous le poes ore-endroit veoir. tant comme li escus durra. ne il ne faura mie tost pour chou que nus iamais a son col ne le pendera pour qu'il soit chiualers qu'il ne s'en repenche. Juskes a tant que galaad li boins chiualers, li derrains del linaige naciens, le pendera au sien col. Et pour chou ne soit nus si hardis qui a son col le pende, se chil non a qui dieus l'a destineie. Si ra telle occoison, que tout ausi comme en l'escu ont este veuves meruellies grandes plus que autres, tout ausi verra on en lui meruelleuses proueches. Et plus haute uie que en autre chiualer.' 'Pvis qu'il est ensi,' fait li rois, 'ke si boine ramenbranche me laires, dont me dites, si'l vous plaist, ou jou lairai chest escu. Car jou uaurroie mout qu'il fuist mis eu tel lieu ou li boins chiualers le trouuaist.' 'Dont vous dirai je,' fait iosephes, 'que vous feres la ou nasciens se pria mettre apres sa mort, si metes l'escu, car illoec uenra li boins chiualers au chieunquisme iour qu'il aura rechet l'ordene de cheualerie.' si est tout ensi auenu com il dit. Car al quint iour que uous fustes chiualers, venistes vous en ceste abeie ou naciens gist. si vous ai ore tout contei, pour queles auentures sont auenues as chiualers plains de fol quidier qui sour cestui defense, et voloient porter l'escu qui a lui ni ert otroies, fors que a vous." quant il ot tout chou contei, si s'esuanui en tel maniere qu'il ne sot qu'il hiert deuenus. ne de quel part il ert tourneis.

for some remembrance of him.

Joseph tells him to bring the Shield, and, when it is brought, Joseph bleeds at the nose,

and makes a cross with his blood on the Shield, and tells Mordreins he will leave him the Shield in remembrance of him,

but no one is to hang it on his neck till Galahad comes.

Mordreins asks where he shall leave the Shield,

and Joseph says, in the place where Naciens is buried,

for Galahad shall come on the fifth day after he is knighted.

The White Knight vanishes when he has told this history.

## § 9. ACCOUNT OF THE PROSE "LYFE OF JOSEPH."

The "Lyfe of Joseph of Armathy," printed by Wynkyn de Worde,<sup>1</sup> corresponds tolerably closely to the account of his Life as given in Capgrave's "Nova Legenda Angliæ," who perhaps borrowed it from John of Glastonbury; see Hearne's "Johannis Glastoniensis Chronica." Capgrave's work is known to be principally taken from John of Tynemouth, but I have not been able to ascertain whether he took from him the legend of Joseph in particular. If it be not found in John of Tynemouth, then the probability of Capgrave having here followed John of Glastonbury becomes almost a certainty. The first part of the story, down to p. 30, l. 23, follows the Apocryphal Gospel of Nicodemus; of the rest, the original Latin is quoted at length from Capgrave, and collated with Hearne's edition of John of Glastonbury, in the Note on p. 68. This account by John of Glastonbury seems to have been made up from several sources, and the whole matter is well treated in Archbishop Ussher's "Britannicarum Ecclesiarum Antiquitates," printed at Dublin in 1639. This work enables us to trace some of these sources, more or less exactly. Thus, in the latter part of the account, printed on pp. 68—70, the portion from "Post hec" to "gallias venit" (p. 69, l. 1) is quoted by Ussher (p. 16) as extant in a great table (*ingens tabula*) of Glastonbury antiquities in the possession of William, son of Thomas Howard, duke of Norfolk. The next piece, from "Dispersis enim" down to "prefecit" (p. 69, l. 7) is from William of Malmesbury; see *Gul. Malmesb. de Antiq. Glaston. Ecclesiæ*, p. 5, included in Hearne's edition of Adam de Domerham; Oxon. 1727. The next piece, from "Venerunt" to "rege aruirago" (p. 69, l. 35) professes to be from the book which is called the Holy Graal ("Sanctum Graal"); cf. Ussher, p. 17, where the "Sanctum Graal" is also referred to. The next piece, from "anno ab incarnatione" down to "fidelium" (p. 70, l. 22), is again from William of Malmesbury, with the exception of the four verses, which Ussher calls "barbari illi ver-

<sup>1</sup> See the description in Herbert's Ames, vol. i. p. 232.



siculi, ex Chronicis quibusdam de rege Arvirago agentibus citati" (Brit. Eccl. Ant. p. 16). A portion of this passage is also quoted, from the Glastonbury records, by John of Tynemouth (Ussher, p. 18). The succeeding paragraph is founded upon the Arthur romances, as John of Glastonbury himself tells us. He cites the passage "where a certain hermit expounds to Walwain the mystery of a certain fountain;" and a second passage from near the beginning of the Quest (*inquisitio*) of the Seint Graal, where "a white knight relates to Galahad the mystery of a certain wonderful shield." The former of these references I cannot verify; but it probably is to be found in one of the later Romances, perhaps in Lancelot. The latter is the identical passage from the "Queste" printed above, p. xvii.

After this, we have an extract from Melkin,<sup>1</sup> of whom nothing seems to be known except that he lived before Merlin, although Spelman is bold enough to say that he flourished about A.D. 550; see Spelman's "Concilia, &c. in re ecclesiarum orbis Britannici," vol. i. p. 6. This passage is also found in MSS. Cotton, Titus D. vii, fol. 29 b, and Arundel 220, fol. 274; but the MSS. have in addition the paragraph "Ex quo apostoli," &c., printed on p. 71, which nearly agrees with the account in John of Tynemouth; see Ussher, pp. 18 and 974.

The point where this "Lyfe of Joseph" ceases to follow John of Glastonbury is marked by note 12 on p. 69. The remaining eight lines briefly refer to the story of Celydomus or Celydoine as told in the Romance of the Seynt Graal; see the notes on p. 67.

#### § 10. ACCOUNT OF THE PIECE "DE SANCTO JOSEPH."

This, the third piece in the volume, is from "The Kalendre of the New Legende of Englande," printed by Pynson in 1516, and described in Herbert's Ames, vol. i. p. 261. It is a mere epitome of Capgrave's account; see the notes on p. 72.

<sup>1</sup> Printed also in *Johannis Glastoniensis Chronica*, ed. Hearne, p. 30. Melkin is possibly the same as "Mewynus, the Bryton chronicler," mentioned in Hardyng's Chronicle, ch. l., and in ch. xliii, where MSS. have the various readings *Nowinus*, *Nenius*, and *Neninus*; which look very like Nennius.

## § 11. ACCOUNT OF THE VERSE "LYFE OF JOSEPH."

This piece was printed by Pynson in 1520, and is a rather singular one. It was composed either in the year 1502 or soon after,<sup>1</sup> by some one very familiar with Glastonbury, and with the most evident object of encouraging all men to make offerings at the shrine of St Joseph; we may therefore feel tolerably sure that the author was a monk of Glastonbury. A short account of it is given in Hazlitt's *Handbook of Early English Literature*, p. 312.

The title-page (p. 35) bears the arms of Glastonbury, thus described by Ussher (*Britan. Eccles. Antiq.* p. 29), who quotes from the account given by William Good, a Jesuit born at Glastonbury in the reign of Henry VIII. "*Antiqua arma Glastoniensis Monasterii . . . sunt hujusmodi. Scutum album, in quo per longum erigitur stipes crucis viridis & nudosæ, & de latere ad latus extenduntur brachia seu rami crucis stipiti consimilia. Sparguntur guttæ sanguinis per omnem aream scuti. Utrinque ad latera stipitis, & sub alis crucis, ponitur ampulla inaurata. Et hæc semper denominabantur insignia Sancti Josephi, qui ibi habitasse piè credebatur, & fortassè sepultus esse.*" The knotted cross evidently refers to the legend of St Joseph's thorny staff, the drops of blood denote his receiving the blood of Christ in the Holy Grail, and the two cruets (as they are called in l. 32 of the poem) are the "*duo fassula*" mentioned in the book of Melkin (see p. 70, l. 3 from the bottom), which resulted from the duplication of the Grail of the original legend.

The poem is written in eight-line stanzas, and the metre is as poor as in most of the poems of the reign of Henry VII. In the first 216 lines, we have an account similar to that in Capgrave, the "*Graal*" portion of the story commencing at l. 113 and ending at l. 192. The latter part of the poem is a special appeal to the faithful to visit St Joseph's shrine, and recites the numerous miracles which had just taken place, chiefly in the month of April, 1502. Several places in the neighbourhood of Glastonbury are mentioned, viz. Dolting, Wells, Banwell, Ilchester, Yeovil, Milborne Port,

<sup>1</sup> See the notes to ll. 234 and 289.

Comton, and Pilton. Of these, "Dulting" and "Piltune" are mentioned in the Charter of King Ini which contains grants to Glastonbury Abbey.<sup>1</sup> The author proves Glastonbury to be the "holiest erth of england" (l. 369), by appealing to a story in the life of St David; cf. note on p. 73. This story is told by William of Malmesbury; see Hardy's edition, vol. i. p. 38, Gale's edition, vol. i. p. 299, or p. 30 of the Rev. J. Sharpe's translation; or it may be read in John of Glastonbury, ed. Hearne, p. 2. It is also repeated in an inscription upon a metal plate formerly affixed to a column which was erected to mark the exact size of the chapel at Glastonbury before St David added the chancel to it. A *facsimile* of this inscription is given at p. 9 of Spelman's "Concilia," &c. tom. i.; it is also printed in Hearne's History and Antiquities of Glastonbury, p. 118; see also p. 20. Lastly, the author alludes to the marvellous walnut-tree, growing "hard by the place where kynge Arthur was founde," and the three hawthorn-trees at Werrall or Weary-all-hill; although the story is generally told of *one* such tree only, *the* Glastonbury thorn,<sup>2</sup> which grew up on the spot where St Joseph stuck his staff of hawthorn-wood into the ground after his arrival. He then concludes with "A Praysyng to Joseph," and an Officium.<sup>3</sup>

§ 12. GLASTONBURY ABBEY, AND THE INTRODUCTION OF  
CHRISTIANITY INTO BRITAIN.

This is not the place to enter into a subject so full of interest as the history of Glastonbury Abbey; but I may at least observe that the very first page of Dugdale's Monasticon Anglicanum contains an account which assumes the truth of the legend of the arrival in Britain of Joseph of Arimathea, as well as of several other statements in John of Glastonbury. It is therefore worth while to quote it in connection with the present subject.

<sup>1</sup> Printed in Willelmi Malmesbiriensis Gesta Regum Anglorum, ed. T. D. Hardy, vol. i. p. 51.

<sup>2</sup> See an engraving of it in Knight's Old England, vol. i. p. 133, and a notice of the legend at p. 131. See also Chambers' Book of Days, vol. ii. p. 758; Hearne's History and Antiquities of Glastonbury; Collinson's History of Somersetshire, vol. ii. p. 265; Brand's Antiquities, ed. W. C. Hazlitt, vol. iii. 358, &c.

<sup>3</sup> There is an Officium somewhat like this printed in Hearne's edition of John of Glastonbury, p. 4; see also the Acta Sanctorum, xvii Martii.

Dugdale's account commences as follows :

✓ "About sixty-three years after the Incarnation of our Lord, St Joseph of Arimathea, accompanied by eleven other disciples of St Philip, was despatched by that Apostle into Britain, to introduce in the place of barbarous and bloody rites, long exercised by the bigotted and besotted druids, the meek and gentle system of Christianity. They succeeded in obtaining from Arviragus, the British king, permission to settle in a small island, then rude and uncultivated, and to each of the twelve was assigned for his subsistence, a certain portion of land called a hide, comprising a district, denominated to this day THE TWELVE HIDES OF GLASTON. Their boundaries, as well as the names of the principal places contained in them, will be found in the Appendix <sup>1</sup> (nos. i. and ii.). They enjoyed all the immunities of regal dignity, from ancient times and the first establishment of christianity in this land. One peculiar privilege which this church possessed by the grant of king Canute (App. num. lxvi.), was that no subject could enter this district without the permission of the abbot and convent. It now includes the following parishes ; Glastonbury St Benedict, Glastonbury St John, Baltons-bury, Bradley, Mere, West-Pennard, and North-Wotton.

✓  
reclh "The name by which the island was distinguished by the Britons was *Ynswytryn*, or the Glassy Island, from the colour of the stream which surrounded it. Afterwards it obtained the name of *Avallon*, either from *Aval*, an apple, in which fruit it abounded ; or from *Avallon*, a British chief, to whom it formerly belonged. The Saxons finally called it *Glæsting-byrig*.

"Here St Joseph, who is considered by the monkish historians as the first abbot, erected, to the honour of the Virgin Mary, of wreathed twigs, the first Christian oratory in England."

✓ In this account, the word *Ynswytryn* should rather be spelt *Ynyswytryn*, the former element being the Welsh *ynys*, or Gaelic *innis* (sometimes corrupted into *inch*), an island, whilst the latter is connected with the Welsh *gwydr*, Latin *vitrum*. The Welsh word for *apple* is *afal*, whilst *afallwyn*, an orchard, comes still closer to *Avalon* ; but the derivation is, perhaps, doubtful. The word is spelt *Aualun* in *Lazamon*, vol. iii. p. 144.<sup>2</sup> The Saxon name should

<sup>1</sup> I. e. the Appendix to the Monasticon.

<sup>2</sup> "This fair Avalon—

'Where falls not hail, or rain, or any snow,  
Nor ever wind blows loudly ; but it lies  
Deep-meadow'd, happy, fair with orchard-lawns  
And bowery hollows crown'd with summer sea,'

is the Isle of the Blessed of the Kelts. Tzetze and Procopius attempt to

be spelt Glæstinga-burig, where Glæstinga is a genitive plural, so that the word means "the borough of the sons of Glæst;" this disposes of the supposition that *glæs* (glass) corresponds to the Welsh element *-wytryn*, yet the coincidence is certainly curious. The chief point to be noticed about Glastonbury Abbey is its proved antiquity, even if the story of the coming of Joseph be set aside. "Canterbury and York have no connection with the early British Church; but go to Glastonbury, and there what people simply dream of in other places becomes a real and living fact. Somersetshire between Axe and Parret was conquered by the Christian Cenwealh; Somersetshire beyond Parret was conquered by the famous lawgiver Ine. Unlike their forefathers in their heathen days, but exactly like the Christian Teutons in their continental conquests, the West-Saxon conquerors now spared, honoured, and enriched the great ecclesiastical establishment of the conquered. The ancient church of wood or wicker, which legend spoke of as the first temple reared on British soil to the honour of Christ, was preserved as a hallowed relic, even after a greater church of stone was built by Dunstan to the east of it. And though not a fragment of either of those buildings still remains, yet each alike is represented in the peculiar arrangements of that mighty and now fallen minster. The wooden church of the Briton is represented by the famous Lady Chapel, better known as the chapel of Saint Joseph; the stone church of the West-Saxon is represented by the vast Abbey church itself. Nowhere else can we see the works of the conquerors and the works of the conquered thus standing, though but in a figure, side by side. Nowhere else, among all the churches of England, can we find one which can thus trace up its uninterrupted being to the days before the Teuton had set foot upon British soil. The legendary burial-place of Arthur, the real burying-place of Eadgar and the two Eadmunds, stands

localize it, and suppose that the Land of Souls is Britain; but in this they are mistaken; as also are those who think to find Avalon at Glastonbury. Avalon is the Isle of Apples—a name reminding one of the Garden of the Hesperides in the far western seas, with its tree of golden apples in the midst."—*The Fortunate Isles*; in *Curious Myths of the Middle Ages*, by S. Baring-Gould, vol. ii. p. 270.

✓ | alone among English minsters as the one link which really does bind us to the ancient Church of the Briton and the Roman."<sup>1</sup>

✓ In like manner, the real significance of the legend of St Joseph seems to me to be this, that the first missionaries of Christianity actually arrived in Britain at an early period, although (as will appear presently) this supposition rests upon mere guess, and is unsupported by any evidence. The question of the first introduction of Christianity into Britain has been frequently discussed, and Gildas, in particular, has been appealed to as saying that it was introduced in the time of Tiberius, whereas he says nothing of the kind. Various attempts have been made to establish a probability that Christian missionaries had really arrived here before the time of the supposed conversion of king Lucius (Beda, *Eccl. Hist. Bk. i. ch. 4*), the date of which has been settled by twenty-six writers in as many ways.<sup>2</sup> Mr Beale Poste, for instance, in his *Britannic Researches*, pp. 385—410, contends that the mission of Aristobulus is undoubtedly the best authenticated as the first which took place, this Aristobulus being the same as is mentioned by St. Paul in *Romans xvi. 10*. It should be added that, according to some legends, Aristobulus died in the year 99, and was buried at Glastonbury. Welsh traditions say that Arwystli Hên (Aristobulus the old) accompanied the family of Caradog (Caractacus) on their return to Britain; see the *History of Wales*, by Jane Williams, pp. 29 and 41, where numerous references are given; cf. *Ussher's Brit. Eccl. Antiq.* (otherwise called *Ussher's Primordia*), p. 9. The notion that the first missionary to Britain was, however, no other than St Joseph himself, is stoutly maintained by Broughton, in his *Ecclesiastical Historie of Great Britaine*, 1633. He cites many authorities and has said nearly all that can be said in support of the legend. The headings of some of his chapters will sufficiently indicate his conclusions.

"Age i. ch. xxi. Of the coming of S. Joseph of Aramathia, who buried Christ, into this our Britaine; And how it is made doubtfull, or denied by many writers, but without either reason or Authoritie."

<sup>1</sup> From "The Origin of the English Nation," by E. A. Freeman, in *Macmillan's Magazine*, May, 1870, p. 41.

<sup>2</sup> Note by Sir T. Duffus Hardy in his edition of William of Malmesbury.

"Ch. xxii. Wherein is proved by all kinde of testimonies, and authorities, that for certaine, S. Joseph of Aramathia, with diuers other holy Associates, came into, preached, lyued, dyed, and was buried in Britayne, at the place now called Glastenbury in Summer-setshire." . . .

"Ch. xxv. That many other Christians came hither, especially into the Northren parts, and Ilands, with S. Joseph of Aramathia, besides them which continued with him at Glastenbury; and many of them married with Britans continuuing Christianitie heare in their children and posteritie, vntill the generall Conuersion of Britaine, vnder the first Christian Kings, Lucius, & Donaldus."

He does not omit to mention the miraculous trees, and he expresses himself much to the same effect in his "Monastichon Britannicum," 1655, and in his "True Memorial of the Ancient, most holy, and Religious State of Great Britain," 1650; which two books differ in nothing but their title-page.

On the whole, I see no great difficulty in believing that some Christian missionaries had arrived in Britain, and that a rude kind of chapel had been erected at Glastenbury, before the close of the second century, or even fifty years earlier; but it must be confessed that the statements concerning this early introduction of Christianity into Britain are all alike vague, spurious, or insufficient. The only way to arrive at the truth is by collecting all the early statements on the subject, and by tabulating them according to their value. This has been done most completely and carefully by Mr Haddan, in Appendix A to the "Councils and Ecclesiastical Documents relating to Great Britain and Ireland," edited by A. W. Haddan and W. Stubbs, vol. i. 1869. He shews that there is no historical evidence for the existence of Christians in Britain earlier than that of Tertullian (adv. Jud. vii.), which only carries us back to about A.D. 200. By a careful analysis, he proves that "Statements respecting (a) British Christians at Rome, (β) British Christians in Britain, (γ) Apostles or Apostolic men preaching in Britain in the *First Century*, rest upon either guess, mistake, or fable;" and again, that "Evidence alleged for the existence of a Christian Church in Britain during the *Second Century* is similarly unhistorical." With these incontrovertible results we must rest contented. The various legends evidently arose from the wish to claim for Britain



some one person at least who is mentioned in Holy Scripture, and hence we find such claims advanced for St Peter, St Paul, James the son of Zebedee, and Simon Zelotes; whilst other writers, perhaps thinking these notions too ambitious, were contented with the names of St Joseph, Aristobulus, or even the Claudia mentioned by St Paul in 2 Tim. iv. 21. All such accounts are alike fabulous, and the names of Britain's first missionaries must ever remain unknown; whilst we can hardly approximate more closely to the date of their arrival than by the vague statement, that it was before the year 208.

### § 13. JOSEPH OF ARIMATHEA.

In examining the account of Joseph of Arimathea as related by John of Glastonbury, we at once find that it is separable into two distinct parts, the one of which is *legendary* and does not greatly transgress the bounds of probability, whilst the other part is purely *fabulous* and obviously of later invention.<sup>1</sup> For the purpose of making this distinction, the account of William of Malmesbury is most valuable, and altogether to be relied on. He tells us how St Joseph was sent over by St Philip, and how a king of Britain, whom he does not name, gave Joseph and his companions the island called Ynyswitryn, where, by admonition of the Archangel Gabriel appearing to him in a vision, he built a chapel which he dedicated to the Virgin. After which two other kings, whom again he does not name, gave the twelve holy men the Twelve Hides of Glastonbury. Later still, the place where so many holy men had lived became for a short time a lurking-place for wild beasts. He afterwards adds a few marvels; such as the piercing of St David's hand, an account of a crucifix that spoke, of another from which the crown fell down, and of another from which blood flowed when the figure of Christ was wounded by an arrow. He also briefly refers to Arthur. But the points about which he seems to have known nothing are these. He does not make any reference to the Assumption of the Virgin; he knows nothing of Joseph's son Josephe, nothing of Josephes'

<sup>1</sup> Both parts are alike untrue, but I think my meaning is clear. Many old writers who accepted the part of the story which rested on ecclesiastical tradition rejected that which rested only on romances.

consecration at Sarraz, nothing about the extraordinary story of the pilgrims crossing the sea on Josephes' shirt, nor has he a word about king Mordrains. He omits the four verses at the bottom of p. 69, where Josephes is again mentioned; and he makes no allusion to the Graal, or to Lancelot or Gawain, or to the prophecy of Melkin; all of which is just what we should expect. Of the purely fabulous part of the story, of all that relates to Josephes, Mordrains, and Sarraz, he gives no indication; and his silence about Joseph bringing any holy relics with him is very significant.<sup>1</sup> It is true that in speaking of Arthur he speaks slightly of the trifling fables of the Britons concerning him (Will. Malm. ed. T. D. Hardy, i. 14); but it does not follow that he would wittingly omit a strange legend about a saint. Again, it has been remarked that Geoffrey of Monmouth does not say one word about Joseph of Arimathea; and yet he has plenty to say about Merlin. I believe the true and simple explanation of this to be that what I have called the *fabulous* portion of this narrative was not invented till after the death of Geoffrey, which took place in 1154. The *legendary* portion was probably known centuries earlier, as seems to be shown by the quarrel between St Augustine and the Britons, "who preferred their own traditions before all the churches in the world" (Beda's Eccl. Hist. Bk. ii. ch. 2; cf. Montalembert, Monks of the West, vol. iii. p. 25 (translation); Paulin Paris, Romans de la Table Ronde, i. 95). The fullest form of the legend—but one unconnected with Britain—known in early times, is that contained in the Apocryphal Gospel of Nicodemus and similar writings, which tell us how Joseph was imprisoned by the Jews, but miraculously delivered by Christ, who appeared to him in the prison, shewed him the Tomb in which Himself had been laid by the saint's pious care, and then, taking him by the hand, set him in his own city of Arimathea. See Cowper's Apocryphal Gospels, pp. 249, 259, 290, 296, 332, 341, 428, &c. A translation of

<sup>1</sup> In the excellently written account of the Legend of St Joseph in the *Acta Sanctorum* (xvii Martii), the writer is incredulous about St Joseph's coming to Britain, and says he believes that this story must have been invented by the writer of the Romance of the Graal; but he seems to have entirely overlooked the account in William of Malmesbury; which makes a good deal of difference as regards the latter part of the statement.

one of these accounts exists in Anglo-Saxon (MS. Camb. Univ. Lib. li. 2. 11), and has been edited by Thwaites. The story of Joseph's imprisonment occurs also in Gregory of Tours, who died about A.D. 595; see Gregorii Turonensis, Hist. Francorum, lib. i. cap. xx, printed by Migne. But to the *fabulous* portion of the story, in which the Grail is mentioned, there is only *one* reference involving a date earlier than the twelfth century; and a very extraordinary passage it is. Helinand, a Cistercian monk in the Abbey of Froidmond in the diocese of Beauvais, who died about A.D. 1219 or 1223, wrote a chronicle ending with the year 1209, in which he has a very curious entry under the date A.D. 717. The passage has been quoted by Vincent of Beauvais, in his Speculum Historiale, and by John of Tynemouth, in his Historia Aurea; the original passage is printed in vol. 212 of Migne's Cursus Patrologiæ, and is cited by M. Paulin Paris, Romans de la Table Ronde, tom. i. p. 91. I prefer to quote it from a MS. of John of Tynemouth (Camb. Univ. Libr. Dd. 10. 22, fol. 10 b), which omits the words *cum suo jure*, i. e. "together with their gravy," after *dapes*, but has the inserted clause—*gradatim, vnus morsellus post alium in diuersis ordinibus*.

"De Ioseph centurione, ca<sup>m</sup>. 4.

**H**oc tempore in britannia cuidam heremita demonstrata fuit mirabilis quedam visio per angelum de Ioseph decurione nobili, qui corpus domini deposuit de cruce, & de catino illo vel parapside in quo dominus cenauit cum discipulis suis; de quo ab eodem heremita descripta est historia que dicitur gradale. Gradalis autem vel gradale gallice dicitur scutella lata & aliquantulum profunda, in qua preciose dapes diuitibus solent apponi gradatim, vnus morsellus post alium in diuersis ordinibus. Dicitur & vulgari nomine graal, quia grata et acceptabilis est in ea comedenti, tum propter continens, quia forte argentea est vel de alia preciosa materia, tum propter contentum .i. ordinem multiplicem dapium preciosarum. Hanc historiam latine scriptam inuenire non potui set tantum gallice scripta habetur a quibusdam proceribus, nec facile vt aiunt tota inueniri potest."

The question is simply, is the date 717 genuine, or fictitious? I cannot believe it to be genuine, but think it to be purely the invention of Walter Map; for the French prose romance of the Seynt Graal gives the identical date 717 as the year when the book of the Graal was written by a purely imaginary hermit; see the "Seynt

Graal," ed. F. J. Furnivall, p. 1. Yet, if I understand him rightly, M. Paulin Paris, the best authority on this matter, accepts the date as in a measure genuine, in the sense that some old traditions concerning the Graal were about that time cherished by the Britons with a peculiar interest. I think Mr Morley's opinion to be here the more correct, when he says that "Helinand testifies to the immediate acceptance of the legendary origin ascribed artistically to Map's tale of the Graal, by actually placing under the year 707 [read 717] the introductory story of the vision that appeared to a certain hermit in Britain, of St Joseph and the Graal," &c.; Morley's *English Writers*, vol. i. p. 568. It is clear that the passage only proves that the French prose romance of the Graal (which probably had a Latin original) was written before 1209. It would take up far too much space to consider all the numerous points of interest connected with the origin of the Graal legends. The subject is most carefully treated by M. Paulin Paris; and again, an excellent account of them is given by Professor Morley, in his *English Writers*, vol. i. pp. 562—573. Only lately, Dr F. G. Bergmann has issued an inexpensive pamphlet entitled "The San Gréal; an inquiry into the origin and signification of the Romances of the San Gréal," which, if not always accurate, is at any rate well worth reading. I can only state some of the results to which these and other books lead. Dr Bergmann mentions five authors as especially to be noted as writers of Graal Romances, viz. Guiot le Provençal, Chrestien de Troyes, Walter Map (commonly called Mapes), Wolfram von Eschenbach, and Albrecht von Scharfenberg. He claims "the glory of having invented the Gréal" for the first of these, viz. Guiot. But the proof is doubtful, for the work of Guiot has perished, and all that we know about him is derived from the scanty data furnished by his German imitator, Wolfram, who did not begin his poem till 1204. Again, the "Lancelot" of Chrestien de Troyes has been proved conclusively by a Flemish scholar, W. J. A. Jonckbloet, to have been founded upon the "Lancelot" of Walter Map; and in like manner I suppose that Chrestien borrowed his "Percival le Gallois" from Map also, in a great measure. Wolfram and Albrecht certainly wrote later than Map, and I can see no reason why we may not assume Walter

Map's romance, of which the original Latin version is lost, to have been the real original from which all the rest were more or less imitated. This is Professor Morley's conclusion, who very pertinently asks—"Where was there an author able to invent it and to write it with a talent so 'prodigious,' except Walter Map, to whom alone, and to whom always positively, it has been ascribed?" The extraordinary genius of this great writer is sufficiently evinced by the works of his which are still extant. If we put the date of Geoffrey of Monmouth's history at 1145—1147, and suppose that Walter Map wrote his first Romance, viz. "Joseph," at least twenty years after the appearance of Geoffrey of Monmouth's history (Morley's Eng. Writ. i. 563), we get the approximate date of its composition to be 1170, or probably, as it seems to me, a few years earlier.

§ 14. The original Latin text by Walter Map being lost, we are left to conjecture what it was like from the various translations and imitations of it. And first, there is the Romance in French verse, as composed by Robert de Boron about A.D. 1170. This exists only in one MS., No. 1987 in the Bibliothèque Impériale at Paris. It was first printed by M. Michel in 1841, and has been reprinted by Mr Furnivall in his "Seynt Graal," edited for the Roxburghe Club in 1861. It is not quite perfect, having a gap in the middle of the story. An analysis of the contents is given by M. Paulin Paris, "Les Romans de la Table Ronde," i. 123. Secondly, there is a French prose rendering of this same version, extant in an unprinted MS. now in the possession of Mr Huth, of which some account was given in "The Athenæum," Dec. 11, 1869. There is a great deal of similarity in the language of these two versions, shewing that one is immediately derived from the other. Compare, for instance, the following passage from the Huth MS. (fol. 15)—

"cil de cele compaignie parlerent ensamble & disent. que il auoient pitie de moys. & dient *que* il emprieront yoseph. Et vinrent tout ensamble a lui. & se laisserent chaïr [deuant] ses pies & li priierent tout ensamble mierchi. Et yoseph sermeruilla moult & dist. *Que* voles vous. Et il dient a yoseph. Li plus des gens qui vinrent chi sen sont ale por chou que nous eusmes la grasse de cel graal,"<sup>1</sup> &c.—

<sup>1</sup> I cannot answer for the correctness of the spelling, having only seen a transcript of the MS., not the MS. itself.

with the corresponding passage in the verse copy (p. 32, col. 1, in Mr Furnivall's *Seynt Graal*, vol. i. appendix),

*"De Moyses leur prist pitié,  
Et dirent qu'il en pallerioient  
A Joseph et l'en prieroient.  
Quant tout ensemble Joseph virent,  
Trestout devant ses piez chéirent,  
Et li prie chascuns et breit  
Qu'il de Moyset pitié eit;  
Et Joseph mout se merceilla  
De ce que chascuns le pria,  
Et leur ha dist : Vous, que voulez ?  
Dites-moi de quoi vous priez."  
Il respondent hisnelement :  
"Li plus granz feis de nostre gent  
S'en sunt alé et departi;  
Un seul en ha demouré ci  
Qui pleure mout très tenrement,  
Et crie et fait grant marrement,  
Et dist que il ne s'en ira  
De ce tant comm' il vivera.  
Il nous prie que te prions,  
De la grace que nous avuns," &c.*

This passage also shews that the above-mentioned prose version is more compressed ;—but it is not easy to say whether it is epitomized from the verse copy, or the latter expanded from the former.

Thirdly, there is the *long* French prose version, in which the whole story is much expanded and considerably altered, existing in several MSS., and printed in Mr Furnivall's "*Seynt Graal*" from MS. Bibl. Reg. xiv. E. iii. in the British Museum, with some readings from MS. Addit. 10292.

The English Alliterative Poem is a condensed version from the third and longest of these three versions ; hence the frequent references to Mr Furnivall's "*Seynt Graal*" in my notes. The prefaces to this work, by Mr Furnivall and Herr Schulz, should be consulted.

Mr Furnivall's book further contains an English rimed version made by Henry Lonelich, in the time of Henry VI. This is of great length, and follows the long French prose version tolerably closely. It is spoken of by Warton, *Hist. Eng. Poetry*, ed. 1840, GRAAL.

vol. i. p. 149. The MS. is in Corpus Christi College, Cambridge, No. 80.

I may here quote a useful passage in Herr Schulz's Essay (Seynt Graal, i. p. xv). He omits to mention Walter Map and Robert de Boron.

"The oldest narrator of these histories, and who is at the same time known by name, is Chrestiens de Troyes, in his *Li Contes del Graal*.<sup>1</sup> He left this MS. in an incomplete state, and the MSS. of his work are mentioned to us in their order by three continuators of the work—Gautiers de Dinot, Gerbers, and Manestiers.

"Another treatment of the same matter, in the main, by a North French Poet, probably a contemporary of Chrestiens de Troyes, is afforded by the MS. at Berne, entitled *Percheval le Galois*, on which RoCHAT reports *in extenso*,<sup>2</sup> and where, at pp. 165 and 176, he gives, as his result, that this work, in spite of many coincidences, does *not* emanate from Chrestiens de Troyes.

"A third version of the Graal- and Percival-sagas was furnished to us Germans by Wolfram von Eschenbach, in his *Parcival* (composed from about 1204 to 1210).<sup>3</sup> In it he followed a French poet, Kyot [Guiot] of Provence, a Provençal who, however, wrote in Northern French, as it was spoken in Champagne, the only dialect which Wolfram von Eschenbach understood. As Kyot's French poem has unfortunately not hitherto been discovered, it is impossible to determine what measure of liberty Wolfram has taken in his version of Kyot's works; but his *Titirel*-fragments, which stand in the closest connection with the 'Parcival,' prove that Kyot must have narrated numerous adventures, which Wolfram, for the purpose of more completely rounding off the Graal and Parcival stories, omitted from his romance, and which still afforded abundant material for a second tale, namely, of the *Tschianatulander* and *Sigune*, which Wolfram, however, unfortunately left incomplete, and of which those two so-called *Titirel*-fragments form only a small part.

"The above-mentioned omitting of many adventures narrated by Kyot, is confirmed by the German *Later Titirel*,<sup>4</sup> by a poet of the

<sup>1</sup> About him, consult W. L. Holland, "Chrestiens de Troyes;" Tübingen, Fues. 1854, pp. 195—225; where many books on the subject are mentioned.

<sup>2</sup> A. RoCHAT. On a hitherto unknown "*Percheval le Galois*;" Zürich, Kiesling, 1855.

<sup>3</sup> The original text, edited by Lachmann, was published at Berlin by Reimer, 1833. Translated, with an Introduction and explanations, by San Marte (A. Schulz), 2nd edition, Leipsic, Brockhaus, 1858. Likewise translated by Simrock, Stuttgart and Tübingen; Cotta, new edition, 1858. [A brief analysis, in English, is given in Bergmann's *San Gréal*.]

<sup>4</sup> First printed in 1477. Modern edition by K. A. Hahn. *Titirel*: Quedlinburg and Leipsic, Basse, 1842. See an extensive extract, with notes,

name of Albrecht, whose composition comes at the end of the 13th century. He also refers to Kyot the Provençal, but adds the history of the final pilgrimage of the Graal to the East, into the realm of Prester John.<sup>1</sup> It is a matter of doubt, however, whether he ever saw Kyot's original work; and the probability is, that he took the subject-matter from other poems based upon Kyot, and which are unknown to us."

In the "Seynt Graal," pref. p. vii, it is shewn, by Mr W. D. Nash, that the story is not of British origin, as relates to the Graal at least. At p. 3 of the text, the date already mentioned (A.D. 717) is given as the time when the story was first revealed to a certain hermit; and an astonishing assertion is elsewhere made, that the Latin book, the true original, was written by no mortal hand. I forbear to quote the blasphemy further; we may acquit Walter Map, I hope, of daring to originate such a lie himself.

§ 15. The above account may suffice. Further information is to be obtained from the authors quoted, especially from M. Paulin Paris, Mr Morley, and Mr Furnivall. I will only recapitulate the chief points. Dividing the History of Joseph into its legendary and fabulous portions by the criterion furnished us by William of Malmesbury, the former part is again subdivisible into two portions; viz. the legend of Joseph's imprisonment, as related in the Gospel of Nicodemus, the Acts of Pilate, and other early Eastern apocryphal writings, and secondly, the legend of his arrival in England, which was firmly believed in at Glastonbury at an early period. Next there is the account connected with the date 717, which was certainly a later invention. Lastly, the fabulous portion of the story bursts suddenly into full vigour, and is spread abroad by Walter Map, by Robert de Boron, Guyot le Provençal, and Chrestien de Troyes with wonderful rapidity, and at much about the same time, viz. about A.D. 1170. How far any of these was indebted to the other, it is hard to say. Robert de Boron does not pretend to much originality.<sup>2</sup>

and an "Essay on the Graal-Saga," in San Marte's "Life and Poems of Wolfram von Eschenbach," vol. ii. p. 86—294, and 361—453.

On the ground of the *Epistola Johannis Presbyteri, missa ad Gubernatorem Constantinopolitanum*, in *Assemani Bibliotheca Orientalis*, tom. iii. pt. ii. p. 490; published Romæ, 1728.

<sup>2</sup> I am much puzzled by M. Paulin Paris's statement, tom. i. p. 106. From a certain passage he seems to infer that Robert de Boron had *not* before his



## § 16. ON THE WORD "GRAAL."

This word, very frequently used *without* the prefix *Seynt*, *Seint*, *Saint*, *Sainct*, or *San* in the earlier copies, is variously spelt *Graal*, *Greal*, *Graaus*, *Grasal*, or *Grazal* in Norman-French, *Grasal*, *Grazal*, or *Grazaus* in Provençal, *Grisal* in Old Catalan, and *Grial* in Old Spanish. In modern French, it is written *Graal*, *Gréal*, and *Gréal*; in Old English it is *Graile* or *Grayle*, as e. g. in Spenser, F. Q. bk. ii. c. x. st. 53—

"Yet true it is, that long before that day  
Hither came Joseph of Arimathy,  
Who brought with him the *holy grayle*, they say,  
And preacht the truth; but since it greatly did decay."

Mr Wedgwood's account of the word is as follows; (Etym. Dict. ii. 171). "Languedoc *grazal*, *grezal*, a large earthen dish or bowl, bassin de terre de grès. *Grais*, *grez*, [is] potter's earth, free-stone. Provençal *grasal*, *grazal*, 'un *grasal* ou jatte pleine de prunes.'—Raynouard. *Grais* or *grès* seems the Latinized form of the Breton *krâg*, hard stone; *eur pôd krâg*, un pot de grès. So Norse *gryta*, a pot, from *griot*, stone." Elsewhere, viz. s. v. Grit, he explains the Fr. *grès* by gritty stone; and considers it cognate with the German and Dutch *gries*, and the English *grit*, A.S. *greet*. A similar derivation is given by Borel. But the derivation suggested by Roquefort, and strongly supported by Burguy and M. Paulin Paris, is decidedly preferable. Roquefort shews conclusively that the dish called *greal* was used at great feasts and was of costly material (cf. the extract from Helinand above, p. xxx), and therefore not of earth or stone. The word is, in fact, the Low Latin *gradale* or *grasale*, which occurs in Ducange or in Charpentier's Supplement in the very numerous forms *gradale*, *gradalus*, *grasala*, *grasale*, *grayale*, *grassale*, *grazala*, *grassala*, with the diminutives *gradella*, *gracellus*, *grassella*, *grasilhia*, *grassellus*, and *grasaletus*! Charpentier further tells us that the signification is—a kind of vessel, of wood, earth, or metal, and not always implying the same notion; for it occurs both

eyes the Latin original. From the same passage (l. 929, p. 11, of Appendix to "Seynt Graal"), I infer the exact contrary.

in the sense of a large, round, and shallow vessel, Fr. *jatte* [a bowl], and also "pro *lancis seu catini specie*" for the use of the table, Fr. *plat* [a dish]. All the above forms are various corruptions from a diminutive *cratella* of the Latin *crater* or *cratera*, which again is from the Greek *κρᾶτῆρ* or *κρᾶτῆρα*, a bowl in which things could be mixed up. In a precisely similar manner the modern French *grille* is formed from the Latin *craticula*, the diminutive of *crates*. M. Paulin aptly cites the Fr. *gras* from the Lat. *crassus* to shew the initial change, and O. Fr. *paille* from the Lat. *patella*, to illustrate the loss of the *t*. At any rate, it is certain that the original sense of *graal* was a bowl, or dish, and the *seynt graal* was that Holy Dish which was used at the Last Supper, stolen by a servant of Pilate—so says the story,—used by Pilate to wash his hands in before the multitude, given by Pilate to Joseph as a memorial of Christ, and finally used by Joseph to collect the Holy Blood flowing from the five wounds. But of course it was soon seen by the romance-writers that this first idea was a mistake. The Vessel containing the Blood should rather have been the Cup, and this alteration was soon made. Even Robert de Boron tells us that the true *spiritual* meaning of the Graal was, that it signified the Holy Chalice. Christ is made to appear in a vision, and declare this explicitly to Joseph, in ll. 907—910 of the early French verse; see *Seynt Graal*, Appendix,

"Cist viessiaus ou men sanc meis,  
Quant de men cors le requellis,  
Calices apelez sara."

That is, "this Vessel, in which thou didst put My Blood when thou didst collect it from My Body, shall be called the Chalice."<sup>1</sup>

This idea prevailed more and more, until the two words *san greal*, having lost their original meaning, were turned into *sang real*, and interpreted by *real blood*; an explanation which is actually given by *Ménage* as the true one, and believed in by many at the present day! It deserves to be mentioned, however, that the translation *real blood* is rather a lame one, as the usual meaning of the

<sup>1</sup> Hence the expression in Tennyson's "Holy Grail," p. 36—

"The cup, the cup itself, from which our Lord  
Drank at the last sad supper with his own."

O. Fr. *real* is *royal*. And in fact, the combination *sank real* actually occurs in Old English in the signification of *royal blood*; as, e. g. in l. 179 of *Morte Arthure* (ed. Perry, E. E. T. S.) p. 6, where it is spelt *saunke reulle*. Only 4 lines above, in l. 175, the Romans are said to be “of þe realeste blode” (i. e. “the most royal blood”) upon earth. Skelton says, moreover, that Cardinal Wolsey

—“came of the *sank royall*  
That was cast out of a bochers stall.”  
Why Come Ye Nat To Courte? l. 490.

But this interpretation—*real blood*—is not the only false interpretation. The old romance-writers, who wrote whilst the *g* still always belonged to the second word, were driven to account for the word *greal* by deriving it from *grè*, i. e. from the Latin *gratus*, pleasing. Accordingly, they gravely tell us that the *greal* is so called because it is so *agreeable*. This explanation is given in the extract above, p. xxx., in the Huth MS. fol. 14 *b*, and in Robert de Boron's version; see *Seynt Graal*, vol. i. Appendix, p. 31. The fact that the early writers were driven to such a shift as this very sufficiently disposes of the late derivation suggested by Ménage.

§ 17. But the difficulties connected with the word do not end here. Besides the Low-Latin *gradale*, a bowl, there is another Low-Latin *gradale* with another meaning. This *gradale* is a variation of *graduale*, the service-book or Antiphonary for High Mass, containing the portions to be sung by the Choir, and so called from certain phrases which were sung, after the Epistle, *in gradibus*, upon the steps of the choir, as directed in the rubric in the Sarum Missal. “Quando epistola legitur, duo pueri in superpelliceis, facta inclinatione ad altare *ante gradum chori* in pulpitem per medium chori ad *Gradale* incipiendum se præparent, et suum versum cantandum.” See Procter, on the Common Prayer, 3rd ed. 1857, pp. 8 and 317. As might be expected, this word *gradale* also assumes the form *graille* or *grayle* in Early English,<sup>1</sup> as in the *Promptorium Parvulorum*, where we find the entry—“*Grayle*, boke. *Gradale*, vel

<sup>1</sup> It even takes the form *grasal* in Old French; see the note in M. Paulin Paris; *Les Romans*, &c. tom. i. p. 379. The form *grazal* is given by Ducange.

*gradalis*," upon which see Mr Way's note. Mr Way concludes by telling us that the statute 3 and 4 Edw. VI. for abolishing divers books and images, enacts "that all books called antiphoners, misals, *grails*, processional, &c. heeretofore used for service of the church, shall be cleerlie and vtterlie abolished, and forbidden for euer to be vsed or kept in this realme."<sup>1</sup> The question may arise, were these two uses of the O. Fr. *grael* ever confused? M. Paris assumes that they were, and that the story of the Holy Graal was originally inserted in a *Gradale* by a Welsh clerk about A.D. 717. I am not convinced by this explanation, nor am I persuaded that it can be evolved from the opening passage of the long French prose romance. It is, however, quite true that the name *graal* was applied to the romance itself, as well as to the vessel, as e. g. in the lines—

"Issi nus counte le Graal,  
Le lyvre de la saint vassal"—

which occur in the History of Fulk fitz-warine, ed. Wright, Warton Club, 1855; p. 181.

Nor are the meanings of the word even yet exhausted. The Lat. *graculus*, a jackdaw, produced the O. Fr. *graille*, from which was formed *grailer*, to cry like a jackdaw, also to recall dogs with a horn. The Lat. *craticula* produced the O. Fr. *grail*, now spelt *grille*. The Lat. *gracilis* produced the O. Fr. *graille* or *gresle*, fine, small, delicate, which was also used as a substantive to signify a shrill-sounding musical instrument. Hence Mr Park may be not far wrong when he interprets *in graille* by "in small particles" in the quotation made by Nares from Ritson's Songs, vol. ii, p. 64—

"Nor yet the delight, that comes to the sight  
To see how it [the ale] flowers and mantles *in graille*."

If we here take *in graille* to refer to *very fine* beads or air-bubbles, we probably get the true sense. And hence, again, we find *grails* used to mean the fine or small feathers of a hawk; see Halliwell. Lastly, from the O. Fr. *gres*, mod. Fr. *grès*, which is our Eng. *grit*, comes the O. Fr. *gresle*, mod. Fr. *grêle*, hail, and the mod. F. *grésil*, sleet. Hence the prov. Eng. *grailing*, a slight fall of hail, just

<sup>1</sup> See other examples in Nares, s. v. *Graille*.

enough to cover the ground, in Halliwell; and the word *graile*, used by Spenser to signify fine gravel, F. Q. bk. i. c. vii. st. 6. But it is clear that the O. Fr. *gresle*, fine, and *gresle*, hail, with their derivatives, may easily have been confused with each other.

§ 18. As regards the Holy Vessel itself, the legends tell us that it was finally transported to India, and still remains there. Nevertheless, at the capture of Cæsarea<sup>1</sup> in 1101, the Crusaders found what they imagined to be the very Dish itself, made of one large emerald. It was sent to Genoa, and there shewn as a relic, till Napoleon I. transported it to Paris. In 1815 it was sent back to Genoa, but was cracked in the journey. At Genoa it is still preserved, in the treasury of the Cathedral of San Lorenzo, and is still venerated as being the veritable *Sacro Catino*. It is really made of greenish glass, and of an hexagonal shape. It may be seen by the curious, and is duly noted as being one of the curiosities of Genoa in Murray's Handbook to North Italy, p. 106. For further description of it, see Nares's Glossary, s. v. *Graal*. This is not the only one, however; for Dr Bergmann says that one was sent by the patriarch of Jerusalem to Henry III. of England in 1247, and that another one once existed at Constantinople. The book of Melkin tells us that Joseph did not bring a Dish to England, but two sacred cruets, viz. those delineated at p. 35. These were buried at Glastonbury, and will be found whenever the sarcophagus of Joseph is found; after which there will never again be a drought in England. It is almost worth while, then, to look for them!

§ 19. As regards the symbolical meaning of the myth involved in the Graal legend, the connection between the tale of Pheredur in the "Red Book" and the Romance of Percival, the relation of the Graal itself to Ceridwen's cauldron and the ancient Druidic rites, I must refer the reader to the Essay on "The Sangreal" in the second series of S. Baring Gould's "Curious Myths of the Middle Ages." And I here take the opportunity to observe that those who take up my edition of The Romans of Partenay (E. E. T. S., 1866) should

<sup>1</sup> Roquefort (s. v. *Graal*) quotes an account from the Chroniques de Loys xii, by Jehan d'Autun, which gives the same date, but speaks of the capture of *Jerusalem*. But Jerusalem was taken A.D. 1099.

read the Essay, in the same volume, upon "Melusina;" whilst a third Essay, entitled "The Knight of the Swan," well illustrates Mr Gibbs's edition of the *Cheuelere Assigne* (E. E. T. S., Extra Series, 1868). The religious signification of the Grail-legend in its relation to Christianity is considered by M. Fauriel, in his "*Histoire de la Poésie Provençale*," tom. ii. chap. 26 and 27.

§ 20. EVALAK'S SHIELD; ARGENT, A CROSS, GULES.

The shield given to Evalak by Josaphe, son of Joseph of Arimathea, plays a considerable part in our Alliterative Poem. Besides which, the Story of Joseph was recounted to Galahad by the White Knight solely for the sake of accounting for this shield. After Evalak's victory over Tholomer, the red cross upon it vanished; but we read that Josaphes, just before his death, bade Mordrains bring the shield to him; after which he (Josaphes) bled at the nose, made a cross upon the shield with his blood, and gave it again to Mordrains. Subsequently it was placed upon duke Nasciens' tomb, to be left there till Galahad should come and take it. Galahad was afterwards so fortunate as to obtain also a sword which had belonged to king David, the hilt of which had been covered by Solomon with precious stones. We then come to his adventure with the holy bleeding lance, his achievement of the Saint Graal, and his death at Sarra. See Malory's *Morte Darthur*, bk. xvii. We find a similar account, with some slight variations, in Hardyng's *Chronicle*, edited by Sir H. Ellis, 1812. Hardyng professes to follow "Mewyn, the Britayn chronicler," who is probably no other than Melkin, of whose book it would be interesting to know somewhat more than is told us by him and John of Glastonbury. A few extracts from Hardyng may be not out of place here.

Chap. xlviij. of his *Chronicle* relates "how Ioseph Aramathie came vnto Britayne with Vaspasyan, and chrystened a part of this lande."

In Chap. xlviij, we have the account "howe Ioseph conuerted this kyng Aruiragus, & gaue hym a shelde of y<sup>e</sup> armes that wee call saint George his armes, whiche armes he bare euer after; & thus became that armes to bee y<sup>e</sup> kynges armes of this lande, long afore saint George was gotten or borne. And as Maryan, the profounde

chronicler, saieth, he bare of siluer, in token of clennes, a crosse of goules, [in] significacion of the bloodde that Christe bleedde on y<sup>e</sup> crosse, and for it muste nedes of reason be called a crosse.

Ioseph conuerted this kyng Aruigarus,  
By his prechyng, to knowe y<sup>e</sup> lawe deuine,  
And baptized hym, as writen hath Mewinus,<sup>1</sup>  
The chronicler, in Bretain tongue full fyne,  
And to Christe[s] lawe made hym enclyne;  
And gaue hym then a shelde of siluer white,  
A crosse endlong and ouerthwart full perfect," &c.

In Chapter lxxvii, we have an account of the achievement of the Sege Perilous by Galaad—

"Whiche Joseph sayd afore that tyme ful long,  
In Mewyns booke, the Britayn chronicler,  
As writen is the Britons iestes emong,  
That Galaad the knight, and virgyne clere  
Shuld it acheue and auentures all in fere  
Of the seynt Graale, and of the great Briteyn,  
And afterwarde a virgyne dye certeyne."

He next goes on to tell how Galaad came to Auelon, and found there a white shield bearing a red cross, a shield, and a spear, the shield having been left there by Joseph, and the sword by Naciens. Four years afterwards, Galaad finds the Saint Graal in Wales, after which he goes to Sarras and is made king of Sarras—

Where thenne he made .xij. knightes of the order  
Of saynt Graall, in full signifycacyon  
Of the table [of] whiche Ioseph was the founder,  
At Aualon, as Mewyn made relacyon;  
In token of the table and refyguracyon  
Of the brotherhede of Christes souper & maundie  
Afore his death, of hyghest dignytee."

Galaad dies at Sarras, says Hardyng, but sends Percival with his heart to Arthur, praying the king to bury the heart beside king Evalak and duke Seraphe, who were buried beside Joseph in the chapel of Our Lady at Glastonbury. This was done, and the famous shield was hung over Galaad's heart's tomb. And this is the last that we hear of it. A like "silver shielde," with "a bloudie Crosse" scored upon it, forms part of the armour of the Red-Cross

<sup>1</sup> Other readings *Nenius*, *Neninus*; but *Melkin* is probably meant; see note above, p. xxi.

Knight, St George, as described by Spenser in the opening stanzas of the Faerie Queene. St George, however, was not considered as the *special* patron of England till after the siege of Calais in 1349. The banner of St George, white with a red cross, floated beside that of the Austrian empire a century earlier, in 1245; see "Curious Myths," &c., by S. Baring Gould, 2nd Series, p. 49, 2nd edition. A century earlier still, in 1146, the white standard, with the blood-red cross, was borne by the Knights Templars, having been granted to them by Pope Eugenius III. The white ground denoted chastity, and the red cross was the symbol of martyrdom. See "The Knights Templars," by C. G. Addison, 3rd ed. 1852, pp. 25, 26. The earliest mention of the red cross as a badge is in the speech of Pope Urban II. in 1094—"wear it, a red, a bloody cross, as an external mark, on your breasts or shoulders;" Gibbon, Decline and Fall, ch. lviii. Further researches concerning the Red Cross soon involve us in the mysteries of the Rosicrucians, concerning whom it may suffice to refer the reader to a late work on the subject, by Hargrave Jennings. I little thought, when writing the above remarks, that, before the proofsheets of this preface could be corrected, the RED CROSS would be floating, an emblem of Mercy, over French and German ambulances.

The Knights Templars, the Brethren of the Order of the Temple of Solomon at Jerusalem, are first heard of in 1118. Their vows and their principle of association strongly remind us of the knights of romance, who engaged in the quest of the Saint Graal. Indeed Herr Schulz tells us expressly (Seynt Graal, vol. i. p. xx) that Wolfram von Eschenbach, in his *Parcival*, gives the name of *Templeisen* (Fr. *Les Templiers*) to the guardians of the Holy Vessel.

#### § 21. REMARKS.

Before concluding this Preface, I must express my sincere thanks to Mr Furnivall for various useful suggestions and for his loan of a transcript of the Huth MS., and to Dr Morris for some notes upon difficult and unusual words. Mr Parker and Mr Brock have also rendered me much help.

Whilst engaged on editing the pieces in this book, some points



have suggested themselves to me which I here put down as briefly as possible.

The legend of the Graal was added to and altered so often that I do not think we ought to expect that any one leading idea was kept always in view. In many cases, mere invention of new incidents seems to be all that the compilers thought of. To regard the series of legends as a whole, and to find that they always embody some central thought is just what we moderns are so prone to do ; but it may be doubted whether the writers of them would not be very much astonished at such a proceeding. For instance, given the existence of a Saint Graal, which only a few knights could hope to see, the romance of the *Queste of the Saint Graal* follows naturally ; but the *Queste* may have been an after-thought, for all that.

The series seems to have begun with the story of Joseph for no other reason than that he was the great British saint, and was moreover said to have been buried at Glastonbury, where king Arthur was buried also. Hence the idea of introducing the story of Arthur by a romance concerning Joseph arose naturally enough.

It being once resolved upon to make Joseph the subject of a romance, the notion of a holy dish containing Christ's blood starts up at once. It is his natural symbol, just as St Catharine has her wheel, and St Sebastian his arrow. His other symbol, to signify the great distance over which he had travelled, was of course a staff. Out of this staff *grew*, in the most literal sense, the miraculous thorn and the wonderful walnut-tree ; and, later still, the thorn-tree became three thorn-trees.

The great excitement of the middle of the twelfth century was the second crusade, begun in 1146. A little earlier, the order of the Knights Templars had been established. This was a *fighting* order of Knights, quite unlike that of the Knights of St John. Their object was religious glory, and their destination the East. How exactly all this is reproduced in the history of the Knights of the Round Table, seeking a holy object, and finding it likewise in the East ! Godfrey de Bouillon, king of Jerusalem, meets with the success of Evalak, king of Sarras. Galahad's shield bears the Templars' device. The Saracens were then frequently heard of ; hence Joseph goes to Sarras,

their supposed city. The conversion of the people of Sarraz is an artistic touch. Nothing could more exasperate the Crusaders against the Saracens than thus to represent the latter as having received, and afterwards renounced, the faith.

The mention of the instruments of the Passion brings forward the Holy Lance, and especial attention must have been called to it by the extraordinary fraud which gave out that the Lance had been found at the siege of Antioch in 1098; see Gibbon's *Decline and Fall*, ch. lviii. Hence it is introduced naturally enough at the appearance of the Graal, as mentioned in Malory's *Morte Darthur*, bk. xvii, ch. xx. That a bleeding lance is mentioned in Welsh traditions seems to me more a coincidence than anything else. As for the sword of David, it was invented to match the lance and shield. The "tree which Abel was slain under" (*Malory's Morte Darthur*, bk. xvii, ch. vi) is connected with the curious "Legend of the Cross" discussed in S. Baring Gould's "Curious Myths," 2nd Series. So also is the idea of the three trees growing into one, and the building of Solomon's ship.

Some particulars about Joseph occur in the legend of St Veronica. Accordingly, the story of Veronica is made part of the legend of Joseph. See the French versions.

I have very little doubt that the mysterious Grail-Ark, in which so many wonders were seen, as described in ll. 258—298 of the alliterative poem, was suggested by the Holy Sepulchre. This is made probable by a passage in the Anglo-Saxon version of the legend of St Veronica, edited by Goodwin for the Cambridge Antiquarian Society in 1851, p. 40. There Joseph says of himself—"ic wæs an þæra manna þe his byrgene heold, and ic myn heafod ahyld and hyne geseon wolde, ac ic þær nan þyng of hym ne geseah. Ac ic þær twegen englas geseah, ænne at þam heafdon and oðerne at þam fotum," &c.; i. e. I was one of the men who guarded his sepulchre, and bent my head and thought to see him, but I beheld there nothing of him; but I saw two angels, one at the head and the other at the foot, &c. The two angels have become sixteen.

The Holy Graal was, at first, represented as the Dish which held the Paschal Lamb on Holy Thursday. Hence its connection with the

Bread which represented Christ's body, and its supposed *sustaining* power. On Joseph's first journey from Jerusalem, it supplies the wants of his company as the manna sustained the Israelites in the wilderness. The change which resulted in connecting it more immediately with the Chalice was intended to involve it in a higher mystery.

The Grail sometimes appeared, borne by an angel, to the devout and holy. This reminds me in some degree of the old drawings in which a Cup and an Angel are introduced into that most sacred scene, only to be contemplated with humble reverence, the scene of the Agony in the Garden.

The wonders and miracles in the old Romances are due in a great measure to the requirements of the *audience*; they were intended for brains half turned by the religious excitement of the Crusades. I think we shall best appreciate them, not by looking in them for any final purpose, but by simply observing how easily the writers drift from one idea to another. Tennyson's Holy Grail is a different conception altogether, from a higher point of view. Very much more after their manner are such poems as the "Calidore" of Keats, and the passages in the Faerie Queene where the allegory is lost sight of. They had in view a general idea of idealizing Christianity, or rather religious enthusiasm, by adding to it various mysteries and religious vows; but beyond this, the only principle which they observed was that of giving full scope to the imagination. Their motto might well have been one like that of Keats—

"Ever let the Fancy roam,  
Pleasure never is at home;  
At a touch sweet Pleasure melteth,  
Like to bubbles when rain pelteth;  
Then let wingèd Fancy wander  
Through the thought still spread beyond her:  
Open wide the mind's cage-door,  
She'll dart forth, and cloudward soar.  
O sweet Fancy, let her loose!"

POSTSCRIPT.—I have assumed the copy of the Alliterative Poem in the Vernon MS. to be unique. It may here be noted that in MS. 8252 belonging to Sir Thomas Phillipps, there is a fragment of 2 leaves, said to be in prose, entitled "Joseph," of which the first two words are—"After tyme." I at one time thought it possible that this might be some part of the poem here printed, but, by the kindness of Miss Toulmin Smith, have ascertained that the subject of it is "a fragment of the Story of the Flight into Egypt, giving an account of the origin and virtues of the rose of Jericho—which sprang up wherever Mary rested on her journey—and of the growth, virtues, and gathering of 'Bawme,' which comes from bushes that grow in the garden in Egypt where she dwelt seven years."

I take the opportunity of mentioning here a recently published book, by Dr Gustav Oppert, on the myths of the Graal and Prester John. It is entitled "Der Presbyter Johannes in Sage und Geschichte;" second edition, Berlin, 1870; London, Trübner and Co. The same author has written an interesting paper having reference to Prester John, read Jan. 11, 1870, and printed in the Journal of the Ethnological Society of London.

As to the "rode of northdore of london," mentioned at p. 44, l. 217, I find that Pecock mentions it as a favourite object of pilgrimage:—"wherfore it is vein, waast, and idil forto trotte to Wa[l]singam rather than to ech other place in which an ymage of Marie is, and to the *rode of the north dore at London* rather than to ech other roode in what euer place he be."—Pecock's Repressor, ed. C. Babington, i. 194.

I observe in a book-catalogue the following entry:—

"SAINCT GREAL. Cest lhystoire du saint Greal Qui est le premier liure de la Table ronde. Lequel traicte de plusieurs matieres recreatiues. Ensemble la queste dudict saint Greal. Faicte par Lancelot, Galaad, Boors, et Perceual. Qui est le dernier liure de la table ronde, 2 vols. in 1, *woodcuts, Black letter, very fine copy in morocco extra, gilt edges by Duru*, £100. Paris, Phelippa Le Noir, 1523.

One of the rarest and most sought of the Prose Romances of Chivalry, pronounced by Dunlop the scarcest of those relating to the Knights of the Round Table."



# [Joseph of Aramathe.]

[Vernon MS. fol. 403.]

... sire," he seis · "and sonenday is nouwe."  
 ¶ penne alle lauhwhen an heiz · þat herden his wordes,  
 "Hit is two and fourti winter," þei seizen · "trewely  
 forsoþe,  
 Siþen þou souztest þis put · and to prison eodest!" 4

"It is now  
 Sunday," said  
 Joseph.  
 "You have been  
 in prison 42  
 years," they said.

"Now I þonke my lord," seide Ioseph · "þat lente  
 me of his grace;

me pinkeþ but þreo niȝt · al þis ilke þrowe."

"It seemed but 3  
 nights!"

¶ penne Ioseph askes fontston · & is I-folwed blyue;  
 þei folewen him and his wyf · & with him ful monye. 8

¶ Siþen com vaspasians · and was furst sped,  
 In þe nome of þe fader · Ioseph him folewede,  
 And hedde I-turned to þe feyþ · fifti with him-seluen.

Joseph baptizes  
 Vespasian.

¶ Siþen he fette his fader with a ferde · and a-zeyn  
 fondet, 12

Vespasian and his  
 father make the  
 Jews who had hid  
 themselves leap  
 down into the  
 pit.

þer þei bosked hem out · þat hudden hem in huirenes,  
 Made hem to huppe · half an hundret foote,  
 forte seche boþem · þer þei non seizen.

¶ þus þei ladden þe lyf · and lengede longe, 16  
 þat luyte liked his leyk · þer as he lengede.

¶ Feole flowen for fert · out of heore cupphe  
 in-to Augrippus lond · was heroudes eir,

Many flee for fear  
 to the land of  
 Agrippa.

þere monye lenginde weore · for-let of heore oun. 20

Joseph is bidden  
to go away from  
Jerusalem.

**Þ**En com a vois to Ioseph · and seide him þise wordes,  
Biddes him and his wyf · and his sone eke,  
And alle þat þey mouzten gete · and to god tornen,  
¶ Gon out of Ierusalem · & prechen hise wordes, 24  
And neuer more come a-ȝeyn · whon þei weore enes  
þenne.

Next day they all  
start.

¶ In þe morwe he was sone boun · don as he biddes ;  
Ioseph and his cumpanye · keueren on swiþe.  
¶ Ioseph ferde bi-foren · and þe flote folewede ; 28  
in-to þe lond of betanye · þis buirnes nou wenden.

Some are anxious,  
but Joseph  
comforts them.

¶ þei carke for here herbarwe · summe be-hynde ;  
whon Ioseph herde þer-of · he bad hem not demayzen :  
“ He þat ledes vs þis wei · vre herborwe schal wisse.” 32  
þei founden hit newely · so wel weore þei neuere.

They come to the  
forest of Argos,  
in Damascus.

¶ A-morwe þei weore diȝt · and don hem to ȝonge,  
And come to a Forest · with floures ful feire,  
þat was called Argos · þat þe kyng ouȝte, 36  
in þe lond of damas · þe cuntre was dere.

Christ bids  
Joseph to make  
a little box for the  
blood,

**Þ**Enne spekes a vois to Ioseph · was Ihesu crist him-  
selue,  
“ Iosep[h], marke on þe treo · and make a luytel  
whucche,

Forte do in þat ilke blod · þou berest a-boute ; 40  
¶ whon þe lust speke with me · lift þe lide sone,  
þou schalt fynde me redi · riȝt bi þi syde,  
And, bote þou and þi sone · me no mon touche.

and to preach the  
gospel,

And Iosep[h], walk in þe world · & preche myne  
wordes 44

to þe proudest men · A parti schul þei here.

¶ þauȝ þei þe of manas · melen, and þe preten,  
beo þou no þing a-dred · for non schal þe derue.”

¶ “ lord, I was neuer clerk · what and I ne cunne ? ” 48

trusting to the  
power of the  
Holy Ghost.

“ Louse þi lippes a-twynne · & let þe gost worche ;  
Speche, grace, & vois · schul springe of þi tonge,  
& alle turne to þi mouþ · holliche atenes.”

¶ þenne he wawes his fot · þe blod he with him fonges, 52  
and in þe nome of þe fader · forþward he weendes.

þei ferden to A Cite · faste bi-syde, They come to  
Sarras.  
þat was called sarras · þer sarsyns sprongen,  
Erest þorw Abrahames wyf · þat wonede þer-inne. 56  
Ioseph teiz to non hous · bote euene to þe temple :  
He seiȝ þe kyng þer he sat · and wuste þat he was Joseph hopes to  
convert the king.  
wrapped,  
& hopede he scholde him · touward God turne ;  
For he and þo of Egipte · han werret to-gedere, 60  
And þei discounfitede him han · and scapet ful ofte.  
¶ þe kyng and his Baronage · a counseil bi-gonnen ; The king holds a  
council.  
he wolde haue red of his folk · and fare to hem ȝitte ;  
& þei forsaken hit han · & he vnsauht sittes. 64

“Sire,” seis Iosep[h] · “or semblaunt is feble, Joseph promises  
to help the king,  
conditionally.  
In gret Anguisse ȝe ben · þat nis not God greiȝe ;  
wolde ȝe herkene to me · icholde ow bi-heete,  
He þat is mi foundeor · may hit folfulle, 68  
þat was ded on þe cros · & bouȝte us so deore ;  
I am not worpi to seyn · moni of his werkes.”  
¶ “þou schewest A symple skil,” quap þe kyng · “of- The king wonders  
how Christ can  
still have power,  
scutered þou semest  
to speke of A ded mon · what may he don þer-ate ?” 72  
¶ “I schal sei ou,” quod Ioseph · “& ȝe wol vndurstonde.”  
“tel on,” seis þe kyng · “þi tale wol I here.” and bids Joseph  
explain.

“þAt tyme þat Augustus Cesar · was Emperour of  
Rome,  
þis reson bi-gon · þat I schal now rikenen, 76  
¶ whon god sende an Angel · in-to Galile,  
to A Cite, bi nome · Nazareth I-called,  
to A Maiden ful meke · þat Marie was hoten,  
And seide, ‘Blessed beo þou flour · feirest of alle ! 80  
þe holigost with-Inne þe · schal lenden and lihte ;  
þou schalt beren a Child · schal Ihesu bi hoten.’

“God sent an  
angel to  
Nazareth,  
  
to tell Mary that  
she should bear a  
son.



She inquired,  
'How can that  
be?'

he chaungede cher & seide · 'hou scholde I gon *with*  
childe

*with*-oute felauschupe of mon?' · he bad hire not  
demayen; 84

¶ 'þou schalt be mayden for him · bi-foren, and after.  
Holliche *with*-outen wem · wite þou forsoþe.'

And heo grauntede þenne · to ben at his grace;  
And sone aftur þat grettede · þat greipli Mayde. 88

Jesus did many  
miracles.

W hon he wolde ben I-boren · at a Blisful tyme,  
he dude Miracles feole · þat mony men seizen;  
þre kynges of þe Est · þroly þei comen,  
And vche put him in hond · [a] present ful riche. 92

Herod slew, for  
his sake, 4140  
children.

¶ Soone Heroudes þe kyng · herde of his burþe;  
He lette sle for his sake · selli mony children;  
Foure þousand and seue score · was þe summe holden,  
þat weore I-slawe for his sake · for certeyn hit telles; 96  
Bote þorw; þe grace of him-self · gete him heo ne miȝt.  
His Mooder ay *with* him fleih · forþ in-to Egipte.

Mary fled to  
Egypt, where the  
idols fell down  
before Jesus.

¶ Whon he com in-to þe lond · leue þou forsoþe,  
feole temples þer-inne · tulten to þe eorþe, 100  
for heore false ymages · þat þei on leueden.

[Fol. 403, col. 2.]

Do you burn all  
your idols."

Do a-wei þi Maumetes · þei han trayed þe ofte;  
Let breken hem a-two · and bren hem al to poudre,  
Schaltou neuer gete grace · þorw; none suche goddes."

The king cannot  
believe this.

¶ þenne seis þe kyng · "my wit mai not leue, 105  
þat þou ne melest wonderli · & most a-ȝeyn kuynde.  
Hou scholde a child come forþ · *with*-oute flescly dedes  
Bi-twene wommon and Mon? · my wit may not leue."

"God saw how  
men all went to  
hell,

"S Ire," seide Ioseph · "þou hiȝtest me to heere, 109  
And I schal preue þe tale · þat I fore telle.

¶ whon god sat in his blisse · bosked in heuene,  
He seiz þe peple þorw þeine · passen in-to helle. 112  
also wel þe holyeste · heold þider euene  
as þe moste fooles; · and þe fader þouȝte

þat hit seemede nouȝt · and wolde his sone sende  
forte bringe hem out þer-of · and þerfore he lihte"— 116

and sent forth His Son."

"**W**hat, mon?" quap þe kyng · "þou castest þi-  
seluen.

Toldest þou not now bi-foren · he nedde neuer fader,  
but elles, *with-out*e mon · I-bore of a Mayden?

"Now you say  
Jesus *had* a  
Father," says  
the king.

And þou seist now he has on · hou may þis sitte same?"

¶ "He was Fader," quod Ioseph · "and for his sake called,

þat was gostliche his halt · ar he weore mon formed;

"He was His  
ghostly Father.

And of two persones · sprong out þe þridde;

þat was þe holigost · as I be-foren seide. 124

His godhede lees he nouȝt · þeiȝ he come lowe,

þat he nas god ay forþ · in his grete strengþe.

¶ I sei þe Fader was God · ar out was bi-gonnen,

The Father is  
God the Creator.

Made alle þing of nouȝt · þorw miht of him one, 128

Dude þe prophetes to seye · þat hem-self nuste,

Bote as hit com heom to mouþ · and meleden þe wordes.

þe kuynde of þe Moder · þat he on eorþe tok,

þat diȝede a-wei · for he hit most dredde. 132

Bote þe kuynde of his Fader · þat was þe furste kuynde,

Jesus never lost  
His Father's  
nature, being  
twice born."

Holliche euere he heold · for þat diȝede neuere.

Bote he was gostliche of Fader · and fleschliche of Moder,

So þat he com twies forþ · and bi two kuyndes." 136

**þ**Enne seis þe kyng · "þe lengore I here,  
þe lesse reson I seo · in þat þat þou rikenest.

The king is still  
more confused.

¶ þou toldest furst of his Fader · and of his furste  
kuynde,

And þreo persones · and alle þei ben goddes." 140

¶ "Ȝe, sire, bote I pertly vndo · þat I haue þe profred,

I am worþi muche blame · what mai I seiȝe more?

¶ þe sone, I tolde bi-fore · fongede vr kuynde,

"The Son took  
on Him man's  
nature, but lost  
not His God-  
head."

tok flesch and blod · in a feir mayden;

144

his Godhede luttulde not · þeiȝ he lowe lihte,

þat he nas euere of o miȝt · mensked he worþe!"

- ¶ þe kyng fette forþ · feole of his clerkes,  
 to spute *with* Ioseph · þat spedes hem luite. 148  
*Joseph defeats all who dispute with him.* Ioseph tok þe holy writ · and *tei* for his teeme,  
 and destruyede heore tale · *with-inne* þreo wordes.  
 ¶ þe ky[n]g bi-heold on his face · and on his limes  
 lowore,  
 Say; he was barefot · and bar him in herte, 152  
*The king admires Joseph,* He<sup>1</sup> hedde I-ben of hei; blod · hedde he ben I-bosket,  
 And a ferli feir mon · and witerli him rewes.  
*and asks his name.* ¶ “what hetttestou,” seis þe kyng · to Iosep[h] þenne.  
*“Joseph of Aramathie.”* “Ioseph of Aramathie · is mi nome called.” 156  
 “I schal sei þe, Ioseph · as my wit pinkes,  
 þow semest not ful good clerk · to kenne suche wordes;  
 þe tale is heiz in him-self · þat þou of tellest,  
 Hit is ful pester to me · & moni a mon eke. 160  
*“Thy tale is dark; come again to-morrow.”* ¶ I schal seie þe, Ioseph · I haue to done swiþe;  
 I may not wel lenge now · to-morwe meet me heere;  
 þow schalt haue liueraunce of In · and al þat þe neodes;  
 whon vre leyser is more · vre lustnyng is better.” 164  
*“I have 50 companions.”* ¶ “I haue felauschupe wiþ-uten,” seis Ioseph · “wel a-  
 boute fifti,  
 Boþe wymmen and men · þat mote wiþ me Inne.”  
*The king sends for them all, and inquires about Joseph's son, named Josaphe.* ¶ þe kyng lette fette hem forþ · bi-foren him to seo,  
 what leodes þei beon · and where þei weore boren;— 168  
 “I trouwe þat beo þi sone” · bi Iosaphe he seide.  
 ¶ “Ȝe, sire, so he is · for soþe as I þe telle.”  
 “Con he out of clergye?” · seis þe kyng þenne.  
 “leeue me forsoþe, sire · þer liues no better.” 172  
*All are well lodged.* ¶ þe kyng lette lede hem · in-to toun lowe,  
 to a feir old court · and Innes hem þere.  
 N ow we leuen Ioseph · and of þe kyng carpen;  
*The king at night had three cares,* As he lai at niht · keuered in bedde, 176  
 In þreo þouȝtes he was · and þat weore þis ilke:  
 ¶ On for his grete folk · þat him wiþ-saken hedde;

<sup>1</sup> MS. “He he hedde.”

¶ A-nopur for Iosep[h]s tale · þat wolde fayn he tornede;  
 ¶ þe þridde, How God scholde wiþ-uten wem · wonen the third being how God could dwell in a maiden.  
 in a Mayden. 180

¶ þenne he seiþ in his chaumbre-flor · þreo<sup>1</sup> souht vp All at once he sees three trees, with equal stems,  
 at enes.

þe braunches on hei; weoren · alle of o lengþe;  
 Bote þe bark of þat on · semede dimmore but one had a darker bark.  
 þen ouþer of þe oþer two · trouwe þou forsoþe; 184

¶ þat signede Ihesu crist · for sake<sup>2</sup> of vre kuynde,  
 was nout out-wiþ so cler · bote wiþ-inne he was clene.

¶ He calles on his chaumberleyn · to kennen vncouþes; He calls his chamberlain.  
 And he rises a-non · and for ferd falles. 188

And he feres<sup>3</sup> him vp · and bad him not ben ferd;  
 “þer schal falle non euel · of þat is here formed.”

¶ þei lihten two torches · and to þis treos wæxten; They examine the trees.  
 þei weore semeli bi-neoþe · þei mihte not seo þe heiþþe,  
 sprongen wiþ gret sped · of a good spice. 193

On vche braunche was a word · of þreo maner enkes;  
 Gold and Seluer he seis · and Asur forsoþe. Each stem bore a word, in three inks, gold, silver, and blue.

¶ “þis makeþ,” quod þe wiht · “þe marke of gold;”  
 ¶ “And ‘þis saues,’” quap þat wiht · “þe seyne of seluer;  
 And ‘þis clanes’ · as þe Asur kennes.”

[Fol. 403 b, col. 1.]

¶ þe kyng nuste wel forte seye · bi wit þat he hedde,  
 wheþer þat he seþe · was on forte sigge, 200  
 oþer two, or þreo · or what he mihte telle.

¶ þe kyng was a-bascht · and to his bed buskes;  
 and his Chaumberleyn so a-ferd · þat neih he felde I-  
 swowen.

¶ þenne he seiþ a newe chaumbre-wouh · wrouzt al of Next he sees a partition of boards, with a child coming through a door in it.  
 bordes, 204  
 a dore honginge þer-on · haspet ful faste,

<sup>1</sup> May we read “þreo trees,” inserting *treos* on the strength of l. 191? The passage seems partly corrupt.

<sup>2</sup> MS. “forsake.”

<sup>3</sup> So in MS. Perhaps we should read “beres.” See the Glossarial Index.

A child cominge þow · his come was nout scene,  
 Sipe lenges a while · and a-ȝein lendes,  
 wiþ-uten faute oþer faus · as þei fore seiden. 208

The king hears a  
 voice.

¶ þenne spekes a vois · and on heiȝ sigges,  
 “king, haue þou no ferli · of þat is heere formed,  
 for so god wiþ-uten wem · wende in a Mayden.”

Joseph prays to  
 God.

N ow we leuen þe kyng · and of Ioseph carpen ; 212  
 “A ! lord !” quap Ioseph · “how may þis limpe  
 Of þis king Eualak · þat con not vnderstonde !  
 Bote ȝif I turne him bi þis poynt · ar he heerne passe,  
 beos he neuermore I-tornd · treweli I trouwe. 216

“Thou who  
 didst speak  
 through Moses,

didst save  
 Daniel,

and forgive the  
 Magdalene,

grant me my  
 prayer.”

Nou I be-seche þe, Ihesu · as þou art ful of Ioye,  
 þat speke to hem of Israel · þow Moyses speche,  
 And bad þei schulde leuen · for no-skunne þinge,  
 In non oþer straunge god · bote studefast þe holde : 220  
 And wustest daniel in þe put · þat he was inne I-worpe  
 Among þe leones feole · þat he no scape laȝte :  
 And for-ȝaf þe Maudeleyn · mekelyche hire sunnes :  
 And sipe seidest to me · mi preyere scholde sitte ; 224  
 þou heigest holichurche · to haunsen hire strengþe,  
 to hizen þi godhed · hit helpes nout elles ;  
 Nou, gloriouse kyng · graunte me mi boone.”

A voice bids him  
 to begot Galaad.

þenne spekes a vois · and on heiȝ sigges, 228  
 “Ioseph, haue þou no care · þe kyng schal some  
 torne :

Go þou most to þi wyf · gete þou most nede  
 A child, Galaad schal be hoten · þat goodnesse schal  
 reise

þe Auenturus of Brutayne · to haunsen and to holden.”  
 And he dos as he bad · and to his bed buskes. 232

Next day there is  
 a thunderstorm.

¶ In þe morwe he was vppe · and roises þis opure.  
 þenne hit pester bi-gon · and þonderde swiþe,  
 þat þe graue quakede · and þei a-grisen alle.  
 ¶ He bi-þenkes him þo · and to his whurche

And feole preiers he made · þat Ihesu crist herde,  
And spekes to hem · wiþ loueliche wordes.

Christ speaks to  
Joseph,

¶ "I-blesset be ȝe to day · alle myne leoue children"—  
And he tolde hem of his crucifying · hou he [þe] cros  
souȝte, 241

And of heore fadres bi-fore · þat he fond vn-kuynde—  
"Er þei speeken to me feire · and faynede me wiþ  
wordes,

Bote þei hateden me · and healden de-deyn. 244

Bote beo ȝe stable in oure fei · and foleweþ vre werkes, bidding him to  
for ȝe han more of þe lawe · þen prophetes hedden. be steadfast in  
the faith.

¶ þei nedden bote þe holygost · and so ȝe han eke,  
and siþen bodiliche me · to beȝ at or wille. 248

¶ I nul not fastenen on þe sone · þe Fadres gultus,  
I for-ȝiue ow clene · þe harm þat I hedde.

And cum þou hider, Iosaphe · for þou art Iugget clene, "Josaphe, thou  
And art digne þer-to · þat dos me to lyke; 252 art worthy; I  
Ichul bi-take þe to-day · in a good tyme will confer on thee  
a very great gift."

on þe hiȝeste þing · holden on eorþe,  
non oþer of me · hit murili to habben,  
but elles vche mon of þe · þat takes hit aftur." 256  
He bad him lifte vp · and þe lide warpes :—

þenne he seos Ihesu crist · in a sad Roode,  
and his fyue Angeles · þat forþ wiþ him stoden,  
As red as þe fuir · and he hem bi-holdes. 260

Josaphe sees  
Christ on the  
cros, and five  
angels, bearing

¶ þat on beres in his hond · a cros of queynthe hewe ;

(1) the cros,  
(2) the nails,  
(3) the crown of  
thorns, (4) the  
lance, and (5) a  
cloth.

¶ þat oþer beres in his hond · þreo blodi nayles ;

¶ þe pridde þe Coroune · þat his hed keuerde ;

¶ þe Feorþe, þe launce · þat lemede him wiþ-Inne ; 264

¶ And þe Fyfþe a blodi cloþ · þat he was inne i-braced,  
whon he lay after slauht · in þe sepulcre.

¶ þenne he falles for fere · forþ wiþ þe wȝucche ;

Eft he bad him rise vp · he ros wiþ þe bone. 268

¶ þenne he sauh Ihesu crist · I-strauȝt vpon þe Roode,  
whuche þe Angel by-fore · hedde in his hond ;

Next he sees  
Christ stretched  
out upon the  
cros,

And þe þreo nayles · þat þe opur bi-foren hedde,  
 In his honden and his feet · alle þei weore faste ; 272  
 and pierced with  
 the lance. ¶ Siþen stiken wiþ þe spere · blod and watur louses ;  
 Bi-holdes touward hise feet · say fro hem renne ;  
 eornen al of red blod · romyng a-boute ;  
 Al priueliche his peyne · a-pertliche he sauh. 276

His father  
 reproves Josaphe,

“ **W**Hi lengest þou,” quod Iosep[h] · to his sone,  
 “ so longe ?

but he bids him  
 also look in the  
 box.

And so stille liggest · lokynde in þe whucche ? ”  
 “ A ! Fader, touche me not · in þis ilke tyme,  
 For muche gostliche grace · me is here I-graunted.” 280  
 ¶ þenne þei loken in atte wꝛucche · loueliche boþe,  
 ¶ þenne þei seȝen Ihesu crist · in þat ilke foorme,  
 þat heo seȝen him sodeynliche · whon heo furst comen  
 aftur þe slauȝt to him · to þe sepulcre. 284

They see eleven  
 more angels, two  
 with basins, two  
 with cruets,

two with censers :  
 [\* Fol. 408 b,  
 col. 2.]

¶ þenne comen two Angeles · wiþ twayles white,  
 And eiper bar in his hond · a basyn of seluer ;  
 Opur Tweyne aftur hem · with cruetes sone,  
 and wasscheles wiþ haly water · with hem þei brouȝten ;  
 And opur two after hem · with sencers \*soone, 289  
 set wiþ riche stones · and a viole of sence.

Gabriel himself  
 with a seat,

two with cross  
 and mitre, and  
 two with  
 vestments.

¶ þen com on, ‘ þe strengþe of god ’ · gabriel I-hoten,  
 wiþ þe riccheste seȝe · þat euer for seete seemes ; 292  
 And opur two after him · wiþ crois and wiþ Mitre,  
 And opure bouwynde after · wiþ vestimens sone.

Next an altar,  
 whereon was the  
 DISH WITH  
 THE BLOOD.

**H**E seiȝ an Auter I-cloped · wiþ cloþes ful riche ;  
 Vppon þat on ende lay · þe launce and þe nayles,  
 And vppon þat opur ende · þe disch wiþ þe blode, 297  
 and a vessel of gold · geynliche bi-twene.

Christ consecrates  
 Josaphe as  
 bishop,

¶ Ihesu made for to greiþe Iosaphe · in þat geyn weede,  
 And sacrede him to Bisschop · wiþ boto his hondes, 300  
 And tolde him of his vestimens · what þei signefyen ;  
 In vche Cite þere he come · sacren on he scholde  
 wiþ þe selue oygnemens · þat he to him wrouȝte,

And an-oyg[n]ten oþer kynges · þat to crist torneden. 304

¶ 3it he leres him more · loueliche him-seluen—

telling him that  
he has care  
of men's souls,

“ I beo-take þe her, Iosaphe · soules to kepe ;

3if eni þorw þi defaute · falle fro my riche,

At þe day of Iuggement · þou beost ioyned harde ; 308

¶ I seiþe, Ioseph þi fader · schal bodiliche hem 3eme,

as Joseph his  
father has of  
men's bodies.

And þou gostliche · nou 3emes hem boþe.

wiþ-drawe þe of þi vestimens · and do hem vp to holde ;

Go now to-ward þe court · þe kyng for to *turne*.” 312

þenne þei wenden heore wei · and to þe court 3ongen,

They repair to  
the palace.

And al a-boute þe paleys · haly water þei spreynðen,  
for mony a wikkede gost · woned hedde þere.

¶ wiþ-uten, on þe paleys · as þei bi passeden, 316

werdes of Ebreu · weren I-writen of 3ore,

They find  
written—  
“ Daniel called  
this palace  
Adventurous,

And sein, ‘ daniel of Babiloyne · whon he fro Batayle  
wente

Fro nabugodonosor · þe kyng þat him hade,

called þis paleis “ Auntres ” · and forsoþe seide, 320

þat hit scholde trewely · in sum tyme aftur,

called beo þe paleis · merueilleuse for werkes,

or marvellous.”

þat þer scholde beo seyzen · þorw sonde of vr lord.’

¶ Bi þat was A Messenger come · after þis men sone ; 324

whon þei comen to þe halle · þei maden þe signe

They come to the  
hall.

on hem of þe verrey cros · and toward þe kyng eoden.

¶ þe kyng hedde geten him a clerk · on of þe beste,

The king employs  
a clerk to  
dispute with  
them,

nou3where in heore lawe · was such a-nother holden, 328

to take Ioseph in his tale · 3if he wrong seide.

¶ “ þou toldest me 3usterday,” quod þe kyng · “ þou

wost wel þi-seluen,

Of pise þreo persones · and alle þei beoþ goddes ;

and reminds them  
of yesterday's  
discourse.

And siþen of a-noper · wonder forsoþe,

332

þat Ihesu wiþ-uten wem · won in a Mayden.”

“ þat I tolde þe þo · I telle þe 3itte ;

I nul forsake my word · for no maner þinge.”



The clerk  
disputes, and  
denies the  
Trinity.

Op stondes þis clerk · and seis him þise wordes, 336  
“ 3if þise preo persones · þat þou þe fore puttest  
han bote on godhede · þei nare not goddes alle ;  
3if vchon haue a godhede · I graunte, bi him-selue,  
I seie þat on is also good · as þe preo hole. 340

¶ þat on is a verrei god · I sei bi god greyþe ;  
þis oþer two nare none · in no maner þinge.”  
He sprong in his sputison · and speek harde wordes,  
þat Ioseph hedde no space · while his speche laste. 344

Josaphe reminds  
the king of last  
night's dream,

¶ Op stondes Iosaphe · and þe fader sittes,  
Speek wiþ an heiȝ vois · þat al þe folk herde,  
“ Nou þe greteþ, sir Euelak · God of israel  
þorw his seruauntes mouþ · and seye þe I wile. 348

¶ þou hast I-seȝe to-niht · signefies summe,  
þow hast diskeueret hem · þer he nis not payet,  
Heere þou schalt ha vengauunce · verreyliche and sone,  
þat al þi reume schal seo · þat þou wrong siggest ; 352

and says that  
Tholomer, king  
of Babylon,  
will take the king  
and kill him.

¶ For he, þis ilke Tholomer · þat þou weore wont to  
hunte,

þat is kyng of Babiloyne · hiderward he buskes ;  
preo dayes with þe niht · nou he þe schal driue,  
Sipen lacche þe atte laste · and þe þi lyf bi-reuen ; 356  
He þat dorste nere ȝut · þe nouȝwhere a-byde,  
nou schal winne his wille of þe · for þi wrong bi-leeue.”

The clerk again  
gets up to speak,  
but his eyes fly  
out of his head.

¶ þenne stod vp þis clerk · and wolde eft dispute ;  
þenne him þouȝte þat on · heold him bi þe tonge, 360  
And he roungeȝe an heiȝ · and rorede so harde,  
his eizen flowen out of his hed · and biforen him fallen.

¶ þenne vp sturten þe folk · and wolden wiþ wepene  
sle Iosep[h] and his sone · for sake<sup>1</sup> of þis  
oþer ; 364

King Euelak  
protects Joseph,

And þe kyng Eualac · cauȝte his swerd sone,  
And beo þe miht of Iubiter · he swor to hem alle,

<sup>1</sup> MS. “forsake,” as in l. 185.

weore eny of heom so wood · heom forte founde,  
he wolde felle hem feye · ar þei þenne ferden.

368

¶ þenne seis þe kyng · “mai þer out me helpe  
forto saue me out · 3if þat hit so lym[p]e?”

and asks if there  
is any help, and  
if the blind clerk  
will recover.

¶ “3e, sire,” seis Iosaphe · “to fonge þe troupe.”

“And what trouwest þou of þis mon · tides him hele?”

“Gos to oure Maumetes · and proues heore mihtes.”

Joseph bids him  
go and ask the  
idols.

¶ þenne þei taken þis mon · and towen him to þe  
temple,

A-non þei brouzten him forþ · bi-foren þe moste mayster,

Calleþ vppon an ymage · þat Appollin hette,

376

Appollin will  
give no answer.

and wol not onswere a word · þauh þei scholde swelten.

¶ þenne spekes an ymage · in a-noþer huirne,

þat 3e clepeþ Martis · “nouzt is þat 3e mene;

Mars says  
Appollin is  
bound fast.

Appolin is bounden · and braset so faste,

380

he may not speke a word · for no þing alyue.”

þenne Ioseph hente a staf · þat stod him bi-syde,  
strikes to þis Appolin · with a strong wille,

þat his nekke to-barst · and brak al to poudre,

384

Joseph breaks  
Appolin in  
pieces.

and þe fend of his bodi · fley3 to þe lufte.

¶ þenne þei leuen him þer · and goþ \*toward opure;

[\* Fol. 401, col. 1.]

¶ þe kyng bowes to his pors · him offring to beode.

“Let beo,” seis Iosaphe · “I leue þe beo bettere;

388

For and þou profre him eny · I schal do [þe] to preue,

vppon sodeyne deþ · þou schalt sone dye.”

¶ “Do tel me,” seis þe kyng · “I haue þe muche truste,

The king  
questions another  
idol,

Of þis tholomer and me · hou schal hit tyden?”

392

And he onsweres a3eyn · “I dar not wel sigge,

for þis cristene men · þat vmbe mong 3ongen.

¶ Se 3e not þe tweyne Angeles · leden hem a-boute?

who says he sees  
two angels with  
Joseph.

¶ þat on bereþ a cros · þat oper a swerd kene;

396

¶ wher-so-euere þei ben stad · such is heore strengþe,

Vre maystrie is nouzt · in no maner þinge.”

¶ þenne seis Iosaphe · “for us ne schalt þou wonde;

Joseph conjures  
the idol to tell  
all;

Vppon þe heizte trinite · I halse þe to telle,

400

Spek al þat þou const · & let þe kyng here."

but i.e. cannot.

"Of newe þing þat is to come," he seis · "con I not telle."

A messenger comes, telling of Tholomer's victories,

Bi þat was a Messenger i-come · and to þe kyng menes,  
And seis him þat tholomer · has taken of his londes.

¶ "þe riche Cite of Nagister · nomen he has forsope;  
Sipen he keueres vppon · and takes bi-fore clene 406

and how he has 110,000 men.

þe Castel of a-longines · and hiderward he ioynes,  
with/ sixti þousent," he seide · "of clene men of Armes,  
And Fifti þousand fot-men · þat redi beþ to fihte, 409  
þei han geten þat holt · for certeyn sope;  
þer is non in þat lond · þat schal hem wipstonden."

¶ þenne þe kyng was a-ferd · I hete þe forsope, 412  
leste þe tale of Iosaphe · ferede trewe.

The king assembles his men.

þE kyng boskes lettres a-non · to bounen his bernea,  
Comaundes hem to meeten him · tymely on þe  
morwen,

They are all to meet at the Castle of Carboy.

At þe Castel of Carboye · þer he beden hade, 416  
was fiftene myle · fro sarras I-holden,

And oþer fiftene myle · fro þenne as þei leiþen.

¶ þenne Ioseph takes him forþ · and seiþ him þis  
wordes,

"wostou what þou do, kyng · nou þat þou wendes?  
Of þi comynge a-zein · const þou not telle. 421

Joseph discloses Evelak's early history, saying, "Thy father was a cobbler.

¶ Such signe me is tauzt · þou art of cun-symple;  
forsope A mon was þi fader · þat coupe schon a-mende!

¶ þat tyme þat Augustes cesar · was Emperour of Rome,  
þou wast lenged in þe lond · þat þat lord ouzte. 425

Fourtī knihtes douztres · he wolde haue of fraunce,  
forte souwe selk-werk · and sitten in his chaumbre.

Thou didst serve two French damsels in Augustus' court.

¶ For þou were a feir child · þou weore I-fet to serue  
twei feire maydenes · and wip þis mon lengedest. 429

¶ þei heolden þe of herre blod · þen þou boren weore;  
So þou souztes fro him · to þe erl of Surye.

So þou and his sone · vppon a day seten, 432

- And 3e woxen vn-sauzt · and þou slou3 him þere.  
 So þou come to þe kyng · þat þis kuppe auzte ;  
 Seidest þou were a kniht · and in his court laftest.  
 ¶ He was an old mon · weried of werre, 436  
 And þou weore a 3ong mon · in þi grete strengþe.  
 For þou toke his enemy · and brouztest him to honde,  
 forþi he 3af þe þis lond · after his lyue.  
 Hit is not allynge to carpe, sire kyng · wher-of we  
 comen." 440  
 He takes non [hede] heere-to · bote askes him of þe  
 sweuene  
 þat he mette on þe niht · and bad he scholde him telle.  
 ¶ "whon þat þou comest a3eyn · wite þou schalt  
 forsoþe,  
 þou miht haue more redi roume · my rikenyng to here !"  
 ¶ Ioseph[e] takes his scheld · and schapes a-middes  
 A crois of red cloþ · and kennes him aftur, 446  
 whon his peril weore most · to crist he scholde preyen,  
 for þer scholde no mon verreili · þat vigore bi-holden,  
 þat he nis saaf þat dai · and his sore passed. 449
- þenne he buskes touward þe bente · þer þis oþer  
 byden,  
 He arayes his riche men · and rihtes hem swipe.  
 A-non tholomers men · woxen þe biggore ; 452  
 sone beeren hem a-bac · and brouhten hem to grounde ;  
 And þei tornede a-3ein · þat tyme hit was non oþer.  
 ¶ þei come bi tholomers tentes · vn-housed hem sone,  
 Token holliche his stor · and a-wei streizten, 456  
 þat þei come to a Castel · faste be-syde.  
 ¶ þe kyng was gon to pleye him · bi a water brimme,  
 þen com on prikyng · prest him a-3eynes.  
 He seide, "my ladi þe queene · ou a lettre sende, 460  
 Biddes ou wihtly be boun · to don as heo biddes."  
 And he redes hit forþ · and fond þer-on sone,  
 þat he scholde wiþ-drawe him · al a-wei þenne,  
 bidding him to  
 retreat.
- Thou didst slay  
 the earl of  
 Syria's son,  
 and didst come to  
 the court of the  
 old king of  
 Sarraz."
- The king asks  
 about his dream.
- Josaphe makes a  
 cross of red cloth  
 on Evelak's  
 shield.
- Evelak arrays his  
 men.
- Tholomer's men  
 get the best of it,  
 but their enemies  
 spoil their tents.
- Evelak receives a  
 letter from his  
 queen,

Or elles tholomers folk · wol taken him pere ; 464

¶ Forþi heo wole þat he wite · and warnes him beo-  
time.

¶ “Ho has witered hire of þis · and ho has hire  
kenned ?”

Evelak learns  
that Joseph and  
his son have  
warned the  
queen.

He onsweres a-non · “sire, I not forsoþe.

Bote þe two cristene men · þat bydes ow at court, 468  
in gret counseil han I-beo · I trouwe hit be þer a-  
boute ;”—

And he telles hem þenne · of þe qwene sonde  
þorw counseil of Iosaphe · and Ihesu þei þonken.

The king collects  
14,000 more men.

¶ **Þ**E kyng Boskes lettres a-non · to boune mo bernas ;  
bi þat þe niȝt was a-weye · And þe day on þe  
morwe, 473

þei hadden of newe folk · fourtene þousend.

He sees 500 men  
approaching,

He seiȝ vnder a wode-egge · siker bi hem-seluen  
Freschliche I-diht · Fyue hondred men of Armes. 476

¶ On vn-castes his helm · and to þe kyng rydes,

their captain  
being Seraphe,  
his wife's brother.

And he kneuȝ him wel · he was his wyues broþer,  
was I-called Seraphe · a ȝong Erl forsoþe,  
and a douȝti þer-wiȝ · in alle goode deedes ; 480

[\* Fol. 404, col. 2.]

He mihte neuer gete loue of þe kyng · much \* ne luyte,  
ne good herte of him · and he non harm seruede.

Seraphe says the  
queen has sent  
him.

He seide, “my ladi þe Qwene · me a lettre sende, 483  
ȝif euere I halp hire at neode · I scholde hit now cuiȝe ;  
And I am come to þi wille · sire, wiȝ þis knihtes.”

“Forsoþe,” he seis, “seraphe · so þou euele ouȝtest ;  
Ofte I haue for-set þe · þat me sore forþinkes,  
For euere þe kuynde wol be frend · for ouȝt þat mai  
bi-falle.” 488

They go to meet  
the enemy.

**N**ow þei bouwe touward þe bente · þer þis oþere  
houen ;

He arayes his riche men · and rihtes hem bettere,  
þat þorw him reowen no res · þat his red wrouȝten.

- ¶ þenne seis Seraphe · “holdes ou stille, 492 Seraphe bids his  
And þenkes on, goode men · þe gref is oure childre ; men die rather  
what wol bi-falle þer-of · and we ben confoundet. than retreat.
- Betere hit were douhtilyche · to diȝen on or ounē,  
þen wiþ schendschupe to schone · and vs a-bak drawe.”
- þei han geten on hem · þe lengþe of a gleyue : 497
- ¶ whon Seraphe seiȝ þat men · þei miȝte I-seo sone  
his polhache go · and proude doun pallede.
- In þe þikkeste pres · he preuede his wepne, 500 Seraphe's pole-  
Breek braynes a-brod · brusede burnes, axe breaks his  
Beer bale in his hond · bed hit a-boute. enemies' brains,
- He hedde an hache vpon heiz · wiþ a gret halue,  
Huld hit harde wiþ teis · in his two hondes ; 504
- So he frusschede hem with · and fondede his strengþe, so that few can  
þat luyte miȝte faren him fro · and to fluiȝt founden. escape him.
- ¶ þere weore stedes to struien · stoures to medlen,  
Meeten miȝtful men · mallen þorw scheldes, 508 Mighty men meet  
¶ Harde hauberkes to-borsten · and þe brest þurledē. each other.
- Schon schene vpon schaft · schalkene blode.
- ¶ þo þat houen vpon hors · heowen on helmes.
- ¶ þo þat hulden hem on fote · hakken þorw scholdres.  
mony swouȝninge lay · þorw schindringe of sharpe, Many lie  
And starf aftur þe deȝ · in a schort while. swooning, and  
die.
- ¶ þer weoren hedes vn-huled · helmes vphaunset ;  
harde scheldes to-clouen · on quarters fellen, 516  
slen hors and mon · holliche at enes. Horses and men  
are slain.

**Þ**E stiward of Eualak · in þe stour lafte,  
lai streiht on þe feld · striken to þe eorþe. Evelak's steward  
is slain.

- ¶ Now Eualac and tholomer · twies han a-semblet ;  
Seraphe takes of heore men · wel a two hundred, 521 Seraphe with 200  
to wende to a Roche · was faste bi-syde. men makes for  
a rock.
- Hedde þei geten þat holt · for certeyne soþe,  
þei mihten haue do mucche harm · er þei han hem mihte.
- ¶ þenne com on wiþ a tale · and Tholomer he telles,  
And seis him hou Seraphe · has his men serued ; 526

- His broþer and a batayle · weore bosket bi-sydes,  
 And he sende him word · he scholde pider seche,  
 And þei come swiftly vppon · and swengeden to-gedere.  
 ¶ Seraphe was of hem wel war · and faste hem a-scries =
- Tholomer's men  
pursue him.
- Seraphe slays a  
knight on  
horseback,
- He mette a gome on an hors · wíth a gret route,  
 He hente vp his hachet · and huttes him euene, 532  
 Al to-hurles-þe helm · and þe hed vnder.  
 wip þe deþ in his hals · downward he duppes,  
 and þat deruede hem muche · on þat oþer syde,  
 for þe kyng Tholomer · was treweli his broþer. 536  
 ¶ þen Seraphe fondes in · he and fourti knihtes,  
 ¶ þer þe batayle was stiffest · and of more strengþe.  
 ¶ þenne þei fullen for grame · to Seraphe knihtes ;  
 þei han laft him a-lyue · but vnneþe seuene. 540  
 Sikerli þe seuene · weore slayen at þe laste,  
 Him wondet þer-wip · and wemmet so sore,  
 þat he was in swounyng · and fel to þe grounde.  
 ¶ Sone þenne he starte vp · and streiȝte to his hache,  
 culles on mennes hedes · þat þei doun lyen, 545  
 Sipeñ cacches his hors · and a-wei wendes.
- who was  
Tholomer's  
brother.
- Seraphe is  
wounded  
severely.
- Seraphe seeks  
Evelak.
- He had but 40  
men against  
5000.
- Tholomer takes  
Evelak prisoner.
- Evelak uncovers  
his shield, and  
prays.
- Bote euer-more Seraphe · askes and cries,  
 “where was Eualac?” · þe stour was so pikke. 548  
 ¶ wel a fyue þousend men · of tholomeres halue  
 weore bytwene hem two · þat to him he ne mihte,  
 And he nedde bote fourti men · folewynde his brydel.  
 And þei were weri of-fouȝten · and feor ouer-charged,  
 Of þe peple afurst · and þe pres after ; 553  
 luyte wonder hit was · so þey wrouȝt haden.
- þenne was Eualac taken · and wondet ful sore ;  
 And þe kyng tholomer · takes him to kepe, 556  
 Ferde in-to a forest · faste bi-syde,  
 forte fallen him feye · er þei a-ȝeyn ferden.  
 ¶ þenne he vn-keured his scheld · & on þe cros bi-  
 holdes ;  
 He seiȝ a child strauȝt þer-on · stremynge on blode, 560

- And he bi-souzte him of grace · as he was godes foorme.  
 ¶ þenne he seiȝ a whit kniht · comynge him a-ȝeines, A white knight  
comes to his  
rescue,  
 boȝe Armure and hors · al as þe lilye,  
 A red cros on his scheld · seemed him feire; 564  
 Rydes to tholomer · rad wiȝ þat ilke,  
 Bear him doun of his hors · and harmed him more, and aȝys  
Tholomer.  
 strok him stark ded · þat he sturedene neuere.  
 ¶ Siȝen he fonges forþ · a ferly wepne, 568  
 fel hem feiȝe to his feet · þat him hedde folewed.  
 ¶ þenne he horses Eualac · on tholomeres steede,  
 bouwes touward þe batayle · bigly and swiȝe. The white knight  
mounts Evelak  
on Tholomer's  
horse.  
 ¶ Euer-more Eualac · askes and cries, 572  
 “where was Seraphe?” · and seiȝ him wiȝ þat ilke,  
 wher sene knihtes him han · sikerliche a-sayled,  
 and titli bi-gonnen · to take him bi þe bridel. 575  
 ¶ þe white kniht wiȝ his swerd · swyngede to hem sone;  
 whon þe sixe weoren dede · þe seuȝe a knyf \* cauhte, [\* Fol. 404 b,  
col. 1.]  
Seraphe is nearly  
overpowered.  
 And wolde ha striken Seraphe · at a stude derne,  
 vppon an hole of his helm · and he was so for-fouȝten  
 þat he hedde no space · spedly him-seluen 580  
 forto do him no dispit · þe sporn was his owne.  
 ¶ whon Eualac þat sauȝ · he fel to þe grounde,  
 And Seraphe also · and boȝe lye [a] swoune.  
 ¶ þe white kniht lihtes doun · and boȝe hem vp-liftes; The white knight  
lifts up Evelak  
and Seraphe.  
 þer nas no lynde so liht · as piȝe two leodes, 585  
 whon þei blencheden a-boue · and eiȝer seiȝ oȝer.  
 ¶ þenne seis Seraphe · “scheuȝ me myn hache,  
 and I schal note hit to-day · my strengȝe is so newed.” Seraphe asks for  
his axe.  
 ¶ “Haue her-on,” seis þe white kniht · “vppon my bi- The white knight  
gives him one.  
 halue; 589  
 God sende þe piȝ · þat al þe grace lenes.”  
 whon he hedde hit in honde · he heold hit þe betere,  
 and þe heuior bi fer · þen he bi-foren hedde; 592  
 as þer ȝong mon ne old · þat ȝernloker wrouȝte  
 en Eualac and Seraphe · wher-so-euer þei souȝten,  
 also fresch as þe hauk · freschore þat tyme, Evelak and  
Seraphe are now  
as fresh as hawks.



þen þei foundeden þidere · in heore furste come. 596  
 But euer-more þe white kniht · hem þe place roumede,  
 Hit falles not for to seize · þe fere of his dundes.  
 þer he lousede his hond · he leyde hem on Ronkes,  
 and welde hem bi-foren · at his oune wille. 604

Tholomer's  
 steward rallies  
 his men, and  
 advises a retreat.

¶ þe stiward of Tholomer · stoffes hem to-gedere,  
 and seis, "þei ben a-middes þe Reume · and mowe no  
 hom reche,  
 ne heo knowe not in the lond · forþi þei moten lenge."  
 ¶ þenne þe folk of þe Roche · hem in face kepten, 604  
 maden þer a siker werk · and slowen hem vp clene.

The white knight  
 vanishes.

Eualac and Seraphe · wonder hem þhouzte  
 wher þe white kniht bi-com · þat won hem þe  
 prys ;

Seraphe wishes to  
 go home.

þei nuste where he was · ne on whuche syde. 608

¶ þenne seis Seraphe · þat hom he wolde wende,  
 He is woundet ful sore · to winnen his ese.

¶ "Trewely," seis Eualac · "þow schalt wiþ me to  
 court,

And two wonderful men · þou schalt seo þere ; 612  
 þei tolde me of vche a poynt · ar I fro home wente,  
 al-to-gedere of þis werk · hou hit is wonne."

The queen asks  
 Joseph what has  
 happened.

Nou we leuen þe kyng · and of Ioseph carpen,  
 þat restes him in Sarras · bi-leued wiþ þe qweene.  
 "Hou trouwestou of my lord?" heo seis · "tydes him  
 hele, 617

Joseph says the  
 king is victorious.

Has he folfulsened þe sawes · þat þou bi-fore seidest?"  
 "3e, þorw þe miht of god · þe maystrie is wonnen,  
 And þorw his swete grace · þe sarrest is passed." 620

The queen offers  
 to be converted.

¶ "3e, I wol bi-hote þe heer · þi lawe for to holden,  
 whon þat my lord is comen · þat schal I furst fongen."  
 "Do me sikernesse þer-to" · seis Ioseph þenne.  
 ¶ "I wole my troupe þe bi-take · I wol þe nout trayse."  
 "Nay, þou hast non," seis he · "for certeyn soþe, 625

3e han be fastned wiþ hem · þat ferdn wiþ luitel."

"Tel me what is þin · and what hit signefyes?"

She asks him  
what his faith is.

And he tolde hire a-non · trewely him-seluen, 628

And heo rikenede a-ȝeyn · radly and sone,

He finds she is a  
Christian.

Also redili as he · and wonder he hedde.

¶ "I schal seiȝe þe, Ioseph · for certeyn soþe,

hou I tok cristendom · and in what tyme. 632

while my moder lyuede · heo hedde an vuel longe,

Her mother hau a  
sore disease.

And souȝte in-to diuerse studes · and mihte haue non  
hele.

¶ þenne wonede an hermite · faste bi-syde ;

Semely vppon a day · þidere we souhten ; 636

Heo bad þis hermyte · he scholde hire hele sende.

¶ 'I am sinful as þou,' he seis · 'I mai þe non graunte.'

¶ 'No mak þi preyere to him,' heo seis · 'þat þin hope  
is inne?'

She asked a  
hermit to pray  
for her.

¶ 'woldestou leue vppon him,' he seis · 'I wolde þe  
bi-hote, 640

þat þou scholdest ben hol · ar þou henne eodest.'

¶ He made hire to knele a-doun · and a bok bradde,

The hermit made  
the mother kneel  
down,

Radde a gospel þer-on · and bad hire vp rise,

And heo was lihtned of hire euel · in a luytel stounde.

and she was  
healed.

¶ þenne heo seide to me · 'douȝter ful deore, 645

woltou beo as I am · and on þis mon leue?'

And I wepte water warm · and wette my wonges,

The daughter  
said she can only  
believe upon one

And seide his bert was so hor · I bad not on him leue.

And he seide to me · 'douȝter, he is feirre, 649

þat þi moder has I-helet · nou in þis tyme,

þen I or þou · or out þat is formed.'

¶ And I tolde him a-ȝeyn · 'and he so feir weore 652  
as my broþer is at home · I wolde on him leue.'

who is as fair  
as her own  
brother.

¶ 'Sikerly, douȝter,' he seis · 'so may grace sende

þat þou miȝt seo him þi-self · ar þow henne seche.'

þ Enne com Ihesu crist · so cler in him-seluen, 656  
aftur þe furste blusch · we ne miȝte him bi-holden,

Jesus Christ  
appeared to her,

And a wynt and a sauor · whappede us vmbē,  
 we weore so wel of vr-self · we nuste what we duden.  
 He vsede of Goddes bord · & a writ brouhte, 660  
 bi-tauzte me and my moder · murily to holden;  
 þus cristendom I tok · in þat ilke tyme."  
 ¶ "whi hastou let so longe · þi lord þis lyf leden?"  
 but dared not tell her husband. "Sire, forsoþe," heo seis · "syker I ne dorste, 664  
 He is so feol in him-self · for no þing be-knowen,  
 Bote herkene of god · whon he his grace sende.  
 ¶ Hastou not herd þi-self · hou euel he was to torne?"

The king returns,

**N**ow þe kyng comes to sarras · and mony on him  
 suwen; 668

[\* Fol. 404 b,  
 col. 2.]  
 and blesses  
 Joseph's God.

As sone as he com hom · I hete þe forsoþe,  
 He askede after a-non · nomeliche þeose twayne,  
 Sette him on \*his bed · and hem on eiþer syde.  
 "A! Ioseph," seiþ þe kyng · "soþe aren þi wordes, 672  
 þat þou toldest me furst · 3or foundeour be blesset!"  
 ¶ "Ho is þat?" seis Seraphe · and [he] onswerde  
 sone,  
 "he þat halp þe wiþ sound · fro þe seue knihtes"—  
 Tolde hem vche a poynt · þat þei wrouzt haden; 676  
 Hou he wuste þerof · wonder hem þouzte.

A knight appears  
 who has lost an  
 arm.

**Þ**enne com on fro þe fiht · þat foule was wemmed,  
 was striken of þat on Arm · and bar hit in þat  
 oþer.

¶ þen Ioseph asked þe kynges scheld · And bad þat  
 mon knele, 680

Evelak's shield  
 restores the arm.

þe arm heledē a-ȝeyn · hol to þe stompe.  
 ¶ þenne com Seraphe · and fullouzt furst askes.

Joseph baptizes  
 Seraphe by the  
 name of Naciens.

In þe nome of þe fader · Ioseph him fulwede,  
 And calles him Naciens · and his nome tornde: 684  
 he was þe forme þat day · þat fongede troupe.  
 ¶ whon he Baptised was · þis opere bi-heolden,  
 Heom þouzte he leomede as liht · al on a lowe;

¶ þei seȝen þe holy-gost · at his mouþ descenden, 688 The Holy Ghost  
And he speak þenne · þat bi-foren ne kneuȝ. descends on him.

þenne com he wiþ þe sore Arm · þat þorw þe grace  
was holpen ; .

In þe nome of þe fader · Ioseph him folwed,  
clepen him Cleomadas · and callen him after. 692 The healed  
knight is  
baptized as  
Cleomadas,

¶ þenne com þe kyng Eualac · and fullouht askes ;  
In þe nome of þe fader · Ioseph him folwede,  
Called him Mordreyns · ‘ a lat mon ’ in trouþe. and Evelak as  
Mordreins.

¶ þen com þe folk · to Iosaphe so pikke, 696  
He tok a basin of gold · in boþe two his hondes,  
Vppon þe heiȝe trinite · he let water hiȝe,  
And hedde fulwed bi non · mo þen fyue þousend. Joseph baptizes  
5000 others.

¶ þenn seis Iosaphe · þat Ioseph his fader 700  
mot a-byden him · and dwelle þer stille,

¶ while þat he and Naciens gon · nouþer þei nusten,  
forte cristene þe folk · and casten þe false.

¶ But þere an vnsely kyng · in prison hem caste, 704 A king puts  
Josaphe in prison,  
wiþ muche serwe to him-self · siker atte laste ;

¶ For þe kyng Mordreyns · com wiþ such strengþe,  
forte liuere hem out · on lyue he lafte none. but Mordreins  
releases him.

¶ Siþen þei bi-tauȝten þe blod · twei burnes to holden,  
And þei lenden of þe toun · and leuen hit þere. 709 Joseph's company  
leave Sarras.



# The Lyfe of Joseph of Armathy.

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[REPRINTED FROM THE BLACK-LETTER COPY  
PRINTED BY WYNKYN DE WORDE.]

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## [The Lyfe of Ioseph of Armathy.]

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[Leaf 1.] ¶ Here after foloweth a treatyse taken out of a boke whiche somtyme Theodosius the Emperour founde in Iherusalem in the pretorye of Pylate of Ioseph of Armathy.<sup>1</sup>

[Leaf 2.] **F**OR asmoche as oftentymes grete doubtes & doubtfull thynges deceyueth the reders / therfore all doubtes sette a parte ye shall se dyuers thynges extracte of the veray true & probate assereyons of hystorial men touchynge and concernynge thantiquytes of thonourable monastery of oure lady in Glastenburye. After the tyme that our sauour Ihesu cryste was put vnto deth by passyon of the crosse & all thynges were fully complete whiche were wryten and spoken of hym by holy prophecye. That holy man Ioseph of Armathy came vnto Pylate and asked of hym the body of our sauour Ihesu cryste / whan y<sup>e</sup> body was graunted to hym he wrapped it in a fayre whyte clothe and interyd it in a tombe newly made where neuer man was buried in / what tyme the Iewes had parfyte knowlege that this Ioseph had so worshypfully brought the body of cryst in erthe / they thought vtterly in theyr myndes and kest so also the meanes how they myght set handes vpon hym / & one named Nychodemus and many dyuers other y<sup>e</sup> whiche were the veray true louers and iust aduocates of our sauour fledde and kepte them secrete / excepte onely the sayd Ioseph & Nychodemus whiche full boldly presented them selfe & made rehersall vnto y<sup>e</sup> Iewes vnder these wordes / what sholde moue you to be dyspleased w<sup>t</sup> vs for asmoche as we haue buried y<sup>e</sup> body of Ihesu cryst / knowe ye full well sayd Ioseph & Nychodemus to y<sup>e</sup> Iewes y<sup>t</sup> y<sup>e</sup> haue mysdone agaynst y<sup>e</sup> ryghtfull

<sup>1</sup> Beneath is a cut of the crucifixion with "Ihesus nazarenus rex iudeorum" at the top, and bordered with foliage. The same cut is repeated on the back of the leaf.



man / ye cast ne thynke not in your myndes the grete benefytes he hathe done and shewed to you ye haue for his grete goodnes crucyfied hym & with a sharpe spere wounded hym. The Iewes heryngs those wordes set hande on Ioseph and closed hym in an house where was no wyndowe / & annas & cayphas sealed the dore vpon the locke and assygned and deputed certayne<sup>1</sup> men to kepe hym and watche hym / and his felowe Nychodemus was let goo at lyberte. They intrated Ioseph soo vngoodly for as moche that he was the man that desyred the body of Ihesu cryst / and was the pryncypall mouer and begynner that y<sup>e</sup> body was so worshypfully interyd & buryed / after this was done vpon theyr sabbat daye they gaderyd them in a companye y<sup>e</sup> chefe rulers of the temple and caste theyr myndes togyder how & by what maner of dethe they myght destroye Ioseph & whan they were all in fere<sup>2</sup> Annas and Cayphas were commaunded by theym to present Ioseph for as moche as they had sealed y<sup>e</sup> dore where he was inclosed in & whan theyr seales were broken & the dore opened Ioseph was gone. Than they sent out spyes to seke hym & fynably he was founde in his owne cyte called Aramathya / & whan they had redy tydynges & perfyte knowlege of it / bothe chefe rulers & all the comynalte of the Iewes inioyed gretely & thanked y<sup>e</sup> verray god of Israell y<sup>t</sup> it was knowen where Ioseph was become whiche was thus inclosed vnder kepyng ward and custodye. Thenne they gadred in a multytude and they the whiche were pryncypalles and heedes preposynge this questyon and sayd what meanes myghte we fynde that we myght craftely haue Ioseph vnto vs and so for to speke with hym. Thenne they \*concluded generally that an [\* Leaf 3.] epystle sholde be wryten vnto hym / and this was the effecte of the lettre. Ioseph peace be with the and with all thy company. Nowe we knowe full well that we haue full greuously offended god and the / therfore we praye the vouchsaue too come vnto vs that we maye comen with the for we meruaylle gretely how thou was taken out of the place in y<sup>e</sup> whiche thou was putte / we knowlege ourselfe vnto the that we haue malygned sore agayn the / wherfore almyghty god hathe delyuered y<sup>e</sup> that our wycked counseyll and vnhappye mynde myght not hurte the / therfore worshyppefull Ioseph whiche

<sup>1</sup> Printed cretayne.

<sup>2</sup> i. e. in-fere = together.

arte well beloued amonge all people / peace be w<sup>t</sup> the. Thenne this epystle made and wryten they chose seuen persones amonge theym all whiche were the best and moost synguler frendes that Ioseph had & sayd vnto theym / whan ye go forth take your way in to Aramathia vnto Ioseph & grete hym well in our behalue and take vnto hym this our epystle / whan y<sup>e</sup> seuen persones electe & chosen had theyr full answer with theyr lettre delyuered anone they came to y<sup>e</sup> cyte of Aramathya where Ioseph was and full louyngely salued hym shewynge theyr comynge & the cause gyuyng vnto hym y<sup>e</sup> epystle which receyued them full curteysly / and whan he had ouerlooked the lettre and knewe the effecte thenne he sayd these wordes. Blessyd be my lorde god of Israell whiche hathe delyuered and saued me that my blode hath not be shed nor I destroyed / blessed be my lorde god the whiche hathe kepte me vnder his wynges. Thenne Ioseph in token of loue & peace kyssed the .vii. persones whiche were sente in message vnto hym and full kyndely hadde them in to his house. And vpon the nexte daye after he toke his asse and walkynge kepte them company vnto Iherusalem. And whan the Iewes herde of his comynge they wente agaynst hym and in their metynge sayd with one voyce peace be in thy comynge fader Ioseph / and he resaluted theym vnder this maner and sayd. Peace be with you and amonge you all and there they kyssed hym all / thenne Nychodemus receyued hym in to his house and made hym a grete dyner / vpon a daye whan the Iewes were gadered togyder Annas and Cayphas sayd vnto Ioseph / shewe thou now before y<sup>e</sup> god of Israell & openly declare vnto vs suche thynges as we shall examyn the of for as moche as it is not vnknownen that we were sore greued for by cause thou lettest bury the body of Ihesu cryste and therupon we enclosed the in a preuy house and the morowe we sent to haue spoken with the and myght not fynde the / wherfore we meruaylled gretely and were sore affrayed of it how this myghte be vnto this tyme that we se the nowe / therfore whyles thou arte presente certefye vs verely howe this mater was brought that thou was thus secretly conueyed awaye. Ioseph dydayned not to gyue theym answers but sayd vnto theym boldely. What tyme ye closed me in that house on godefrydaye the morowe vpon whiche is the sabbate

daye in the mydnyghte whan I was besy in my prayers to desyre god  
 to be my helpe and socour / sodeynly in y<sup>e</sup> meane tyme y<sup>e</sup> house  
 that I was in was taken vp by y<sup>e</sup> foure angles. And I sawe Ihesus  
 bryghter thenne \*ony lyght that euer I sawe afore and for [<sup>e</sup> Leaf 4.]  
 grete fere I fell downe to the erthe / thenne he toke me by the  
 hande frome the grounde and wyped my face with a rose and kyssed  
 me and sayd vnto me be not aferde Ioseph loke vpon me and knowe  
 thou full well that I am he. Thenne loked I vp and called hym  
 mayster Helyas supposynge that he hadde ben Hely the prophete /  
 thenne he spake vnto me and sayd I am not Hely but I am Ihesus  
 whose boody thou letest be buryed / thenne for by cause I was some-  
 dele doubtfull of it I sayd vnto hym yf thou be he shewe me y<sup>e</sup>  
 tombe wherin I layde the. Thenne he toke me by y<sup>e</sup> hande and  
 broughte me vnto the place where I interyd hym. Furthermore he  
 shewed me the clothe in y<sup>e</sup> whiche I wrapped his body and also the  
 sudarye that I bounde his hede withall. Thenne these thynges seen  
 I knewe well that it was Ihesus and I honoured hym as my dutye  
 was recytyng these wordes. Blessyd be he that is come in the name  
 of god. Thenne he toke me by the hande and soo ledde me in  
 myn house in the Cyte of Aramathya & sayd vnto me reste thou  
 here peacybly these fortye dayes go not forth frome thy house. And  
 I shall goo vnto my dyscyples that hath grete luste for to se me.  
 And this sayd and done. Ihesus vanysshed awaye. Thenne after  
 these fortye dayes were hole and fullye complete Ioseph of Aramathya  
 aboute reherced stedfastly fyxed his mynde in the feruente loue of the  
 fayth / gaue hym selfe to the dyscyplyne and doctryne of saynt  
 Phylp the appostle of our blessyd lorde Ihesu Cryste. And whan  
 that he was suffyciently instructe in his lore and techynge /  
 bothe he and his sone Iosephes receyued of saynt Phylp the  
 holy sacrament of baptyisme / and after that Ioseph was sent vpon  
 a message frome saynt Iohan the appostle & euangelyst from ephesye  
 vnto the glorious moder of Ihesu cryste oure lady and also after that  
 was presente with saynt Phylp and other dyscyples what tyme that /  
 that glorious vyrgyn was assumpte in to heuen. And as many  
 thynges as euer he herde and sawe of oure lorde Ihesu cryste and of  
 his blessyd moder oure lady saynt Mary / he shewed theym and

preched theym in dyuerse regyons and places and conuerted moche people vnto the crysten fayth and baptysed them. And at the last .xv. yere after the gloryous assumpcyon of our blessyd lady he toke his sone Iosephes with hym and wente to saynt Phylp in to Fraunce and consequently as it is wryten in a boke called Graall Ioseph of Aramathia whiche buryed the body of oure lorde Ihesu cryste after y<sup>e</sup> he was baptysed of the holy man saynt Phylp the appostle came in to grete Brytayn whiche was promysed to hym and hys yssue & he brought with hym his wyfe and his sone Iosephes whome our sauoure before that tyme hadde made a bysshop and consecrate hym in a Cyte called Sara / & there came with hym syxe hondred persones of men and women and mo / & the men made a solempne vowe for to lyue chastely from theyr wyues vnto the tyme they hadde entered in to grete Brytayne and all the nombre brake this vowe except .xxxvii. whiche were commaunded by our sauour to passe ouer y<sup>e</sup> se saylynge vpon the shyрте of Iosephes and soo [\* Leaf 5.] came to londe \*vpon Ester euen in the mornynge / y<sup>e</sup> resydue of them for as moche as they were penytent and sory for the transgressyon of theyr vowe at thynstaunce & prayer also of Ioseph were brought ouer in a vessell whiche kynge Salamon craftely had made to contynue and dure vnto crystes tyme / and y<sup>e</sup> same daye that theyr companye came vnto londe vpon Iosephs shyрте they applyed vnto londe in y<sup>e</sup> same vessell whiche god had prouyded for theym whiche were gyded by a duke of Medor named Natianiis whome Ioseph baptysed before in the cyte of Sara / and with theym came also the kynge of the same cyte called Mordrams to whome almyghty god after that appered & shewed to hym his syde handes & feet perysshed with the spere and nayles / and whan the kynge Mordrams sawe that he was moued with compassyon and sayd. O my lorde god what man was so bolde and so presumptuous thus to dele with y<sup>e</sup> / our sauour answered to hym agayne and sayd. The false kynge of Northwales hath this wyse done with me whiche hathe put my seruauant Ioseph of Aramathya with his company in pryson and full vnkyndly denyeth them theyr lyuyng for by cause they shewed & preched my name in his realme / therfore sayd almyghty god vnto mordrams / gyrde the with thy swerde aboute

thy myddell and goo with all hast possyble vnto that partyes and take vengeance vpon the tyraunt & delyuer my seruantes oute of pryson & daunger / whan y<sup>e</sup> kynge awoke of his slepe he was full glade of that vysyon shewed vnto hym and so set his realme & his housholde in good waye & toke a grete company with hym & toke his Iourney and as god was his guyde he came vnto the place where the kynge of Northwales the tyraunt was and commaunded hym he sholde promytte and suffre the seruantes of almyghty god to passe out of pryson and to be at lyberte / the tyraunt wolde not in no wyse condescende vnto kynge Mordrams commaundement / but with grete indygnacyon charged hym shortly without delaye to voyde out of his londe whan kynge Mordrams herde this langage he came fyersly vpon hym with his company and with<sup>1</sup> duke Naciamis aboue sayd & with condygne and Iuste vengeance slewe hym / thenne this done kynge Mordrams wente vnto the pryson where that vnhappye kynge hadde Ioseph and his company in holde / & with grete Ioye brought them forth and shewed vnto them the vysyon made vnto hym of god and theyr delyuerynge thenne all they in grete myrthe thanked god hertely. Thenne kynge Mordrams<sup>2</sup> gaue the realme & kyngedome of Northwales with the appertenance vnto one called Celydomus sone vnto duke Nacyanus and gaue hym also to be his wyfe Labell the kynges doughter of Persye whiche Labell the sayd Celydomus with helpe and socoure of his fader hadde before with grete dyffyculte conuerted vnto Crystes fayth whose doubt[y]e and meruaylous actes be wryten in y<sup>e</sup> bokes named Grall aboue rehersed.

¶ Thus endeth the lyfe of Ioseph of Armathy Enpry[n]ted at London in Flete strete at the sygne of the sonne by me Wynkyn de Worde.<sup>3</sup>

<sup>1</sup> Printed and with duke.

<sup>2</sup> Printed Mordradms.

<sup>3</sup> On the sixth and last leaf is a cut of Jesse lying on the ground, from whom issues a genealogical tree, representing the kings of Judah, and in the midst of them the Virgin Mary, holding the infant Jesus in her arms, as deriving her descent from Jesse. On the back of the leaf is Wynkyn de Worde's common tripartite device. See Herbert's Ames; vol. i., p. 232. On p. 233 is the remark—"This and the eleven preceding articles are among Bp. More's books in the Public Library, Cambridge"—a remark which has reference to the very copy used for producing this reprint.

[Fol. lviii.]

## ¶ De Sancto Ioseph Ab arimathia.

[Reprinted from "*The Kalendre of the New Legende of Englande*,"  
printed by Richard Pynson, A.D. 1516.]

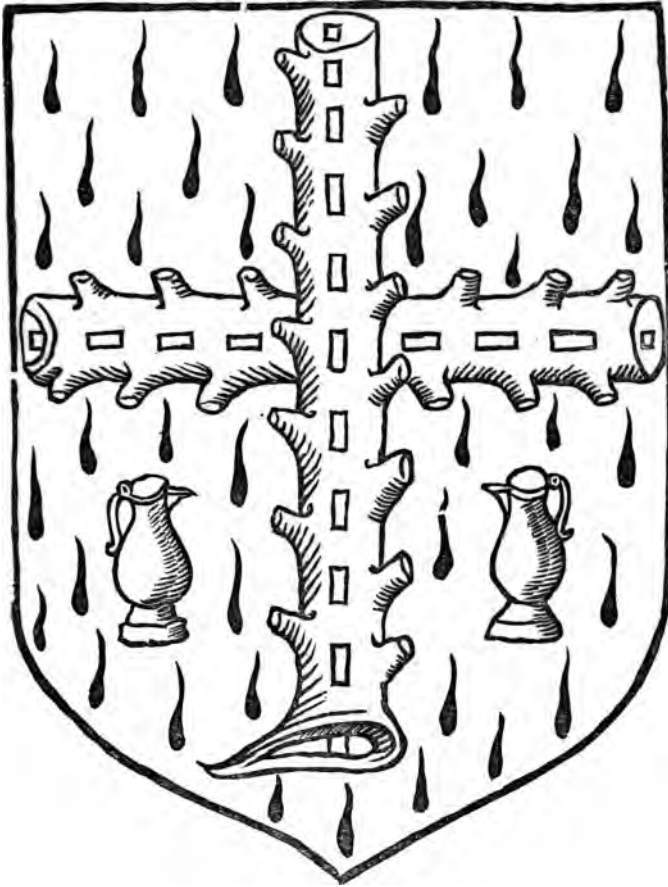
**W**Hen our lorde Ihesu Criste was crucefeyed, Ioseph Ab Arimathia asked of Pylate the bodye of our Lorde / and leyde it in a clene Sendell / and put it in a Sepulchre that no man had ben buryed in, as the Euangelyst[es] testifie, & the Iues heryng therof put hym in a derke Pryson that had no wyndowe, and Annas and Cayphas locked the dores, and after, when they had thought to haue put hym to deth, they sent \*for hym to the pryson ; [• Fol. lviii v] and before theyr commynge on the saterday at nyght, our lord apperyd to hym with a great bryghtnes as he was in prayer, & foure aungellys lyfted vp þ<sup>e</sup> house that he was in, and our Lorde sayd to hym, "I am Ihesus whom thou hast buryed" / and then Ioseph sayd, "lord, if thou be he, shewe me the monument that I put the in ;" and our lord toke hym by the hande and ledde hym to the sepulchre, & fro thens he brought hym into his house at Arimathe ; after, the Iues sent for hym, & asked of hym howe he came out of pryson ; and he tolde them as byfore apperyth / and then they let hym goo / & he became disciple to seynt Phylp, & of hym he and his sone Iosefes were baptised ; and he was a messenger fro Ephese bytwyxt seynt Iohn Euangelyst and our Ladye, and was at her departynge with other disciples ; he was a Constaunte precher of the worde of god as he had herde of our lorde and of our Lady, and conuertyd moche people ; after, he, with his sone Iosefes, went into Fraunce to seynt Phylp / and he sent Ioseph and his sone with .x.

GRAAL.

other into Brytayne / & at last they came to a place then call  
 Inswytryñ, now called glastonburye / and thysse verses be made  
 Glastonburye of theyr commynge. Intrat Aualloniā duode  
 caterua virorum / flos Arimathie Ioseph est primus eorum / Iosef  
 ex Ioseph genitus patrem cōmitatur / hiis aliisque decem ius glaston  
 propriatur. And after, by monycion of the Archaungell gabrye  
 they made a Church or oratory of our Lady / & there they lyued  
 a blessed lyf in vigylles, fastingz, & prayers. And two kynges, seynge  
 theyr blessid lyfe, though th[e]y were paynymes, gaue to eueryche  
 of theym a hyde of lande, whiche to this day be called the .xii. hydes /  
 and there they dyed ; and Ioseph was buryed nygh to the sayd  
 oratory.<sup>1</sup>

<sup>1</sup> The title of the first part of the book from which this extract is made runs thus—"Here begynneth the Kalandre of the newe legende of Englande"—beneath which is a cut representing the Crucifixion. The book contains three different treatises, the second being "The lyfe of seynt Birgette," and the third "A deuote Boke compylde by mayster Walter Hylton to a deuoute man in temperall estate," &c. The colophon to the first part is—"¶ Thus endyth the Kalandre of the new Legende of Englande / Emprynted to the honour of the gloriouse Seyntz therin conteyned by Richard Pynson / prynter to our Souerayne lorde Kynge Henry the .viii." Beneath this is the printer's device No. 4. The colophon to the second part gives us the date 1516. See the description in Herbert's Ames, vol. i. p. 261.

¶ Here begynneth the lyfe of Ioseph of Armathia.



[Reprinted from the black-letter copy printed  
by Richard Pynson, A.D. 1520.]





# [¶ Here begynneth the lyfe of Ioseph of Armathia.]

[See title on p.  
35.]

**I**Hesu, the royall ruby, moost hye of renowne,  
Rested in Mary *the* mayde / for her humylte ;  
And fro *the* realme of rightwysnes / descended down  
To take the meke clothynge / of our humanyte. 4  
The .v. welles of pyte to open, Adam restored he  
On the crosse, & for vs shedde / his precyous blode ;  
There was the boke vnclapsed / of perfyte charyte,  
With Longis spere smyten / hangyng on the rode. 8

[leaf 1, back]

Jesus became  
incarnate,

and shed His  
blood, being  
smitten by  
Longinus' spear.

His precyous body / on the crosse beyng deed,  
Sore it greued his dyscyples / euery-chone ;  
And in the olde bokes, as we rede,  
That amonge all other there was one, 12  
His hert was perysshed *with* very compassyon.  
His name called Ioseph / the lorde of Aromathy,  
He went to pylate & full humbly desyred hym  
To haue the body of Ihesu / hym for to bury. 16

His disciples were  
grieved.

Joseph of  
Arimathes asks  
for His body.

And pylate graunted hym all his askyng,  
Than ioseph retourned / *with* countenance demure,  
And prayed Nycodymus / to go with hym  
For to take downe / our lordes precyous body. 20  
So Ioseph layde Ihesu / to rest in his sepulture,  
And wrapped his body / in a clothe called sendony ;  
Ryche was it wrought, *with* golde & sylke full pure,  
Ioseph of a mayd it bought / in Aromathy cyte. 24

Nicodemus and  
Joseph take  
Jesus down.

Joseph wraps  
Christ's body in  
"sendony."

- But yet whan Ioseph Ihesu downe toke,  
 The syde *that* the wound was on / lay to his brest ;  
 The colde blode / that was at our lordes herte rote  
 Fell within Iosephes sherte / & lay on his chest. 28
- [leaf 2]  
 Truly as holy scripture sayth / there dyde it rest  
 At the holy place / aboue his stomake,  
 And whan our lorde / in the sendony was drest,  
 Thys blode in two cruettes / Ioseph dyd take. 32
- Joseph collects  
 the blood in two  
 cruets.
- The Iewes herd say / *that* Ioseph Ihesu had buryed,  
 They thought *that* Nycodemus & he shulde repent ;  
 The[y] went to pylat / & sayd they were greued,  
 Ioseph & Nycodemus for them both they sent. 36
- The Jews send for  
 Joseph and  
 Nicodemus,
- Than came they to pylat, to knowe all his entente,  
 & sayd they had buryed *ihesu* / as he gaue them leue ;  
 and accuse them. "I-wys," sayd all the iewes / that there were present,  
 "He shall curse *the* tyme / that his body dyd remeue."
- "Why," sayd Ioseph, "iesu was goddes owne sonne,  
 That ye bounde lyke a thefe / & hyng on the rode ;  
 Also to *the* hert with a sharpe spere / ye hym stonge,  
 & with .iii. nayles made hym shede his giltles blode.  
 I wote well, he neuer dyd yll / but euermore gode ; 45
- "Ye have slain  
 Jesus," said  
 Joseph,
- He made *the* blynde to se / & heled some of leproy ;  
 He resed Lazarus / also / by his worde,  
 This is true," sayd Ioseph / "ye knowe as well as I."
- "who healed  
 men, and raised  
 Lazarus."
- The Iues put Ioseph / in a stronge prison of stone, 49  
 In that darke house / by hym-selfe he lay.  
 Lyght he coude not se / for wyndowe had it none,  
 The[y] locked the dore / and than went theyr way. 52
- The Jews put  
 Joseph in a dark  
 prison.
- Cayphas and  
 Annas keep the  
 key of it.
- Cayphas and Anna / of that kept the kay,  
 And sealed the dore / also / they thought to be sure ;  
 For "Ioseph shulde dye" / playnly dyd they say,  
 But pacyently all theyr truble / dyd he endure. 56

- Than Ihesu Christ / at his resurrection  
 To Ioseph apered / about hye mydnyght,  
 And rered all the foure corners / of that pryson,  
 The walles he susteyned / by his great myght. 60  
 Ioseph, that / meruayled / seyng so great a lyght,  
 A full precious water / our lorde threwe in his face,  
 Before that hour / he sawe neuer so swete a syght.  
 "Who is there?" sayd Ioseph / "art thou Elyas?" 64  
 Our lorde spake to Ioseph / & bad hym nat fere,  
 He sayd, "aryse" / & toke hym vp by the hande;  
 "I am Ihesu / whom thou buryed in the sepulture."  
 "If thou be" / sayd Ioseph / "that here doth stande,  
 Gyue me the rychest / treasour / of this lande, 69  
 The clothe / that is called the Sendony."  
 Ihesu led hym to the sepulture / & there it fonde;  
 "Holde, ioseph," sayd ihesu / "that couerture of my  
 body." 72  
 There ihesu bad ioseph to his owne place wende,  
 And sayd, "kepe thou thy house / dayes fully forty;  
 Farwell," sayd our lorde, "Ioseph, my frende,  
 Where euer thou becom / peace be with the; 76  
 I go to my disciples / that longe after me."  
 Ioseph wept for ioy / that was of yeres olde,  
 Saynge / "o Ihesu, worshypped may thou be;  
 For thy grace, I haue spyed / is better than golde." 80  
 Ioseph kept his house, as our lorde bad,  
 And on the morowe cayphace went to the pryson;  
 No body he there founde; than was he full sad. 83  
 "Where is Ioseph?" sayd anne, "I trowe he be gon!  
 I marueyle," he sayd; "the seales were hole eche one,  
 And yet he out of the house is gone!"  
 For wo they all wyst nat what to done, 87  
 Sayng, "he that conuayed hym was a false felone."

[leaf 2, back]

Christ appears to  
Joseph, and  
raises his prison.Joseph sees a  
great light.He asks if it is  
Elias.Christ reveals  
Himself to  
Joseph,and gives him the  
cloth in which He  
was buried.Christ tells  
Joseph to stay at  
home 40 days.Joseph weeps for  
joy.Caiaphas cannot  
find Joseph.Annas says he is  
gone. [leaf 3]

- They hear that  
Joseph is in  
Arimathea,  
So worde they had that in Armathya cyte  
Ioseph was / than sent they to hym gretyng  
By theyr letters made full craftely,  
Him lowly prayeng that theyr writing 92  
He wolde<sup>1</sup> ouer-se, and as [touchyng] any thyng  
That was done to hym, they were wo therfore ;  
and pray him to  
come to  
Jerusalem. And prayed to Ioseph, his louers he wolde bryng,  
For they wolde be frendes with hym for euermore. 96
- Joseph tells them  
how he was  
released,  
This mater to shorten, Ioseph thyder Went,  
And shewed them how theyr lorde delyuered hym  
Out of the pryson ; "suche grace god me sent."  
"Well," sayd the Iewes, "we meruayle of one thyng,  
How he gate [thee] out with all his connyng." 101  
and how Christ  
lifted the prison  
off the ground. Ioseph sayd, "he lyfted the house fro the grounde."  
They sayd, "by what crafte was it hanging,  
That it fell nat in sonder, but stode styll sounde ?"
- Joseph reminds  
them of the  
wonders at the  
Crucifixion,  
"Well," sayd Ioseph, "this was a great wonder, 105  
Whan the sharpe spere to his hart was pyght,  
To se great rockes and stones breke a-sonder,  
The sonne darked & withdrewe his lyght. 108  
The erthe trymbled by his great myght ;  
All these were maruaylous," sayd Ioseph than ;
- when the dead  
bodies rose. "Deed bodyes in theyr graues were sene with sight ;<sup>2</sup>  
Wherfore I dare say, he is very god and man." 112
- [leaf 3, back] Now here how Ioseph came into englande ;  
But at that tyme it was called brytayne.  
Joseph was 15  
years with Mary, Than .xv. yere with our lady, as I vnderstande,  
Ioseph wayted styll / to serue hyr he was fayne ; 116  
but after her  
Assumption went  
to France with St  
Philip. So after hyr assumpcyon, the boke telleth playne,  
With saynt Philip he went into fraunce,  
His sonne and his wyfe to serue god with payne,  
Fayne for to folowe vertuous gouernaunce. 120

<sup>1</sup> Printed holde.<sup>2</sup> Printed sihgt.

- Ioseph had a sonne whose name was Iosephas,  
 That our lorde a bysshop dyd consecrate,  
 A vertuous lyuer the boke sayth that he was,  
 Phylip bad them go to great brytayn fortunate. 124  
 So to the see they went, of ioye separte,  
 For of them there were .v. C. & mo  
 In that company, bothe erly and late,  
 Taryeng for passage / togyder forto go. 128
- His son,  
 Iosephas, was  
 made bishop by  
 Christ.
- 500 of his  
 company set out  
 to go to Britain.
- A shyp they toke, as I vnderstande,  
 And passed without peryll ouer the salt streme ;  
 Into the hauen they all aryued to lande,  
 But yet of brytayne they fayled theyr course clene. 132  
 They fortun'd to a countre of a tyraunt kene,  
 Called wales, there was a kyng that tyme ;  
 They landed all, as the boke telleth, on an ester euyng,  
 xxxi. yere after the passyon, about the houre of nyne.
- but land in  
 Wales on Easter  
 eve, 31 years after  
 the Passion.
- Whan the kyng knewe that they dyd lande, 137  
 He toke Ioseph and all his felowes truly,  
 And put them in pryson great and strong ;  
 Than they all prayed to god almyghty, 140  
 And he herde theyr prayers lyghtly,  
 That they were delyuered in short space ;  
 He thought his seruantes sholde nat in peryl lye,  
 Than he sent them confort by his great grace. 144
- The king puts  
 Ioseph and his  
 fellows in prison.
- [leaf 4]
- God condescends  
 to deliver them.
- Our lorde apered to a kyng in the west,  
 That named was Mordrayous in dede,  
 Bydding hym for to make hym prest,  
 With all his myght in to wales to spede ; 148  
 Sayng, "there be my seruantes, that of helpe nede,  
 Go thou theder and bere thy<sup>1</sup> swerde in thy hande ;  
 That proude kyng that me doth nat drede,  
 Thou shalt hym ouercome and all his lande." 152
- Christ appears  
 to king  
 Mordrayous,
- and tells him to  
 go to Wales.

<sup>1</sup> Printed they.

other into Brytayne / & at last they came to a place then call  
 Inswytryñ, nowe called glastonburye / and thyse verses be made  
 Glastonburye of theyr commynge. Intrat Aualloniā duode  
 caterua virorum / flos Arimathie Ioseph est primus eorum / Iosef  
 ex Ioseph genitus patrem cōmitatur / hiis aliisque decem ius glaston  
 propriatur. And after, by monycion of the Archaungell gabrye  
 they made a Church or oratory of our Lady / & there they lyued  
 blessed lyf in vigylles, fastingz, & prayers. And two kynges, seyn  
 theyr blessid lyfe, though th[e]y were paynymes, gaue to eueryche  
 theym a hyde of lande, whiche to this day be called the .xii. hydes  
 and there they dyed ; and Ioseph was buried nygh to the sayd  
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<sup>1</sup> The title of the first part of the book from which this extract is made runs thus—"Here begynneth the Kalandre of the newe legende of Englande"—beneath which is a cut representing the Crucifixion. The book contains three different treatises, the second being "The lyfe of seynt Birgette," and the third "A deuote Boke compylde by mayster Walter Hylton to a deuoute man in temperall estate," &c. The colophon to the first part is—"¶ Thus endyth the Kalandre of the new Legende of Englande / Emprynted to the honour of the gloriouse Seyntz therin conteyned by Richarde Pynson / prynter to our Souerayne lorde Kyng Henry the .viii." Beneath this is the printer's device No. 4. The colophon to the second part gives us the date 1516. See the description in Herbert's Ames, vol. i. p. 261.

- On a day these kynges togeder both dyd mete,  
 Mordrayous toke Labell to his wyfe ;  
 Eche saluted other with wordes swete,  
 And loued togyder the terme of theyr lyfe. 188  
 For Mordrayous was doughty with swerd & knyfe,  
 That all landes nere hym dyd dowl.  
 Ioseph was delyuered from daunger blyfe,  
 With his felawes, all the hole rowt. 192
- Than hyther into brytayne Ioseph dyd come,  
 And this was by kyng Aueragas dayes ;  
 So dyd Ioseph and also Iosephas his sonne,  
 With many one mo, as the olde boke says. 196  
 This kyng was hethen & lyued on fals layes,  
 And yet he gaue to Ioseph au[i]lonye,  
 Nowe called Glastenbury, & there he lyes ;  
 Somtyme it was a towne of famous antyquyte.<sup>1</sup> 200
- There Ioseph lyued with other hermyttes twelfe,  
 That were the chyfe of all the company,  
 But Ioseph was the chefe hym-selfe ;  
 There led they an holy lyfe and gostely. 204  
 Tyll, at the last, Ihesu the mighty,  
 He sent to Ioseph thaungell gabryell,  
 Which bad hym, as the writyng doth specify,  
 Of our ladyes assumpcyon to bylde a chapell. 208
- So Ioseph dyd as the aungell hym bad,  
 And Wrought there an ymage of our lady ;  
 For to serue hyr great deuocion he had,  
 And that same ymage is yet at Glastenbury, 212  
 In the same church ; there ye may it se.  
 For it was the fyrst, as I vnderstande,  
 That euer was sene in this countre ;  
 For Ioseph it made wyth his owne hande. 216

Mordrayous  
marries Labell.

Joseph is  
released.

Joseph comes to  
Britain in the  
days of Arviragus,

[leaf 5]

who gives to  
Joseph Avilion,  
now called  
Glastonbury.

Here Joseph and  
12 hermits lived.

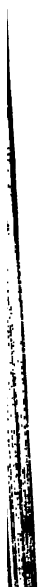
Gabriel tells  
Joseph to build a  
chapel to Our  
Lady.

Joseph does so.

Our Lady's image  
is still at  
Glastonbury.

<sup>1</sup> Printed autyquyte.





Many be there holpen through our lordes myght ;  
 A chylde of welles rayased fro deth without dout.  
 Lame ar there heled, the blynde restored to sight ;  
 One that had the fransy to his wytte was brought. 252  
 The vykary of welles, that thyder had sought,  
 On the tenth day, that many men dyd se,  
 Where .iiii. yere afore he stande nor go mought,  
 Released he was of part of his infyrmyte. 256

A child, of Wells,  
was raised to life  
there.

[leaf 6]  
The vicar of  
Wells was cured  
of lameness.

There is continuaunce of grace, as it is shewed  
 On a woman of banwell, the wyfe of Thomas Roke,  
 whyche was tempted by the fende & greatly styred ;  
 With hyr husbandes knyues she cut hyr throte, 260  
 And doutlesse, as true men do report,  
 She slewe hyr selfe, so greuous was the wounde.  
 For wo hyr husband wyst not whether to resort, 263  
 Whan he sawe hyr all bloody & his own knife found.

The wife of  
Thomas Roke, of  
Banwell,

cut her throat  
with a knife.

This wofull man, seynge his wyfe thus lye,  
 Whiche with his knyfe had done that wofull dede,  
 Vnto his neyghbours he cryed full pyteously,  
 Hym for to helpe in that tyme of nede. 268  
 The wounde to sewe fast he began to spede,  
 Besechynge our lorde and holy Ioseph,  
 This woman to saue, and so hertely prayed,  
 That anone after she began to drawe brethe. 272

Her husband  
cried out for  
help.

He sewed up the  
wound, prayed to  
Ioseph, and she  
recovered.

And they yet say, that the stytyches brake,  
 That the flesshe / closed, and that was wonder ;  
 She was confessed / hoseled / eneled, and spake,  
 Therefore, good men, this in your myndes ponder ; 276  
 yet lyueth, & in the .ix. day of apryl came she thyder,  
 And went before the honourable procession.  
 The same knyfe she offred vp all bloody there ; 279  
 Now thanked be god & Ioseph, she is hole & sounde.

The stiches  
broke, but the  
flesh closed.

She came to  
Glastonbury on  
the 9th of April.

- [leaf 6, back]  
John Light, of Ilchester, had a wife who had a quartan fever.
- The .ix. day of Aprill, Iohā Lyght, gentylman,  
Dwellynge besyde Ilchester at lyghtes care,  
His wyfe had vpon her a feuer quartayn,  
By the space of two yere vexed gretly ; 284  
No medycyne nor phisyke *that* coude do her remedy ;  
[She prayed to Ioseph to hele her of her payne],<sup>1</sup>  
And promysed thyder her offrynge deuoutly,  
Than was she delyuered of her dysease certayne. 288
- The 10th of April, a Sunday, a child died of the plague.
- The tenth daye of Apryll, that was than sonday,  
A chylde was smyten with a plage all deed,  
And to euery mannes syght an houre so he lay.  
His moder hertely to sent Ioseph prayed, 292  
And bowed<sup>2</sup> her offryng, in her hert sore afrayed.  
The chylde recouered and had his hele,  
And on saynt marke daye there they offred,  
Hole and sounde ; no herme dyde he fele. 296
- The child recovered, and made an offering on St Mark's day.
- On the 15th of April, Robert Browne, of Ycovil,
- The .xv. day of Apryll one Robert Browne,  
Of yeuell, that at ylchester was prysoner,  
He was delyuered by proclamatyon,  
And went to gader his fees for the kepar. 300  
The prysoner about his legge had a fetter ;  
He prayed ioseph to helpe him, as he was not gilty,  
And sodenly the fetters sprange fro hym there,  
In myddes of *the* market-place of Glastenbury. 304
- had a fetter on his leg, which fell off.
- John Gyldon, of Milborne Port, was paralysed.
- Iohā Gyldon, gentylman, of port melborne,  
The syde of his mouth was drawen to his eare ;  
His lyft syde and his arme was benome,  
That he of his lyfe stode in great fere ; 308  
Speke coude he nat nor hymselfe stere.  
He prayed to Ioseph, promysyng his offryng,  
So of his sykenes he was delyuered clere,  
Saue onely of an hurte in his lefte arme. 312
- [leaf 7]  
He was healed by Joseph.

<sup>1</sup> A line omitted. Supplied from conjecture.    <sup>2</sup> *Fbr* vowed ?

- The .xx. day of apryll, Iohn popes wyfe of comtone,  
 Had a yong chylde, that was taken sodenly,  
 And so contynued and coude not be holpen ;  
 His moder prayed to god and Ioseph deuoutly, 316  
 Her offrynge promysed, than founde she remedy.  
 The chylde recouered, & had his lymmes at wyll. He recovered.  
 Lo ! ye well dysposed people, here may ye se,  
 That there is nothyng to god impossyble. 320
- yonge walter sergaunt, dwellynge in Pylton,  
 His chylde in the pestylence was in leopardy,  
 And sore panged that he myght not meue hym,  
 So that to theyr syght he appered deed veryly. 324  
 This wofull moder, as the neyghbours testefy,  
 Prayed to Ioseph and of the chylde the mesure,  
 And promysed to do her offrynge truly ;  
 Than shortly after the chylde dyde recure. 328 He recovered.
- Also Alys, wyfe to Walter benet, dwellyng in welles,  
 Infect with the frenche pockes a yere and more,  
 And doutlesse, as her owne neyghbours telles,  
 Her fete were so paynfull and sore, 332  
 That go coude she not but as she was bore.  
 Thyder was she brought in-to the chapell,  
 Verely she was heled, and lefte her styltes thore,  
 And on her fete wente home resonably well. 336
- Iohn Abyngdons wyfe, of welles, had a sykenesse,  
 Moost paynfull with a sore called a fistula ;  
 So long it<sup>1</sup> contynued that she laye spechelesse,  
 And her lymbes dyde rotte, truly they do say, 340  
 So that with a knyfe the peces were cut away.  
 At last she thought she had sene Ioseph in pycture,  
 How he toke god fro the crosse, & to hym dyde pray,  
 Her for to hele, and than began she to recure. 344 She was healed.

The 20th of  
 April, the wife of  
 John Pope, of  
 Comton, had a  
 sick child.

He recovered.

The child of  
 Walter Sergeaunt,  
 of Pilton,  
 was nearly dead.

He recovered.

Alice, wife of  
 Walter Bennet of  
 Wells, was quite  
 lame.

She left her stilts  
 in the chapel.

[leaf 7, back]

The wife of John  
 Abingdon, of  
 Wells, had a  
 fistula.

She was healed.

<sup>1</sup> Printed is.

Many more  
miracles  
happened there.

All the myracles to shewe it were to longe,  
There is many mo full great *that* I do not rehearse.  
As pestylence, purpys, and agonys strong, 347  
With megrymes also, & men *that* haue lyen specheles.  
And this I knowe well, both in prose, ryme, & verse,  
Men loue nat to rede an ouer longe thyng ;

I intend to cut  
this short.

Therefore I entende this mater to short & sease,  
I pray you all to marke well the endynge. 352

All ye pilgrims,  
serve St Joseph  
at Glastonbury.

ye pylgrymes all, gyue your attendaunce  
Saynt ioseph there to serue with humble affectyon,  
At Glastenbury for to do hym reuerence ;  
Lyft vp your hertes with goostly deuocyon, 356  
Therwith conceyuyng this brefe compylacyon ;  
Though it halte in meter of eloquence,

This treatise is in  
Joseph's honour.

All thyng is sayd vnder correctyon,  
And wryten to do holy Ioseph reuerence. 360

Learned men may  
consult the books  
at Glastonbury.

ye lettred, that wyll haue more intellygence  
Of the fyrst foundacyon of Ioseph there,  
The olde bokes of Glastenbury shall you ensence,  
More plainly to vnderstande this forsaid matere. 364

[leaf 8]

To you shall declare the hole cronycle clere,  
Wryten full truly with a notable processe.

Ye need not haue  
any doubts.

Make ye no doute, nor be not in fere,  
As olde clerkes therof bereth wytnesse. 368

Read St David's  
life,

Sothely Glastenbury is *the* holyest erth of england,  
Rede saynt Dauydes lyfe, and there may ye se,  
That our lorde it halowed with his owne hande ;  
For Dauyd by myracle proued it, parde. 372

and you will find  
a miraculous  
story about  
Glastonbury.

Chryst made through his handes two holes truly,  
Than went Dauyd, and his masse began ;  
And, after sakeryng, the holes dyd shyte ; "a !" sayd he,  
"This church was halowed by a better than I am !"

Great meruaylles men may se at Glastenbury,  
 One of a walnot tree that there dooth stande,  
 In the holy grounde called the semetory, 379  
 Harde by *the* place where kynge Arthur was founde.  
 South fro Iosephs chapell it is walled in rounde,  
 It bereth no leaues tyll the day of saynt Barnabe ;  
 And than that tree, that standeth in the grounde,  
 Spredeth his leaues as fayre as any other tree. 384

There is at  
 Glastenbury a  
 walnut-tree near  
 Arthur's tomb,

which bears no  
 leaves till St  
 Barnabas day.

Thre hawthornes also, that groweth in werall,  
 Do burge and bere grene leaues at Christmas  
 As fresshe as other in May, whan *the* nightyngale  
 Wrestes out her notes musycall as pure as glas ; 388  
 Of all wodes and forestes she is *the* chefe chauntres.  
 In wynter to syngye yf it were her nature,  
 In werall she myght haue a playne place,  
 On those hawthornes to shewe her notes clere. 392

Three hawthorns  
 at Werrall bear  
 green leaves at  
 Christmas.

The nightingale  
 might sing there  
 at Christmas.

Lo, lordes, what Ihesu dooth in Ianuary,  
 Whan the great colde cometh to grounde ;  
 He maketh the hauthorne to sprynge full fresshely.  
 Where as it pleaseth hym, his grace is founde ; 396  
 He may loose all thing that is bounde.  
 Thankes be gyuen to hym that in heuen sytteth,  
 That floryssheth his werkes so on the grounde,  
 And in Glastenbury, *Quia mirabilia fecit.* 400

[leaf 8, back]

Jesus makes the  
 hawthorn bud in  
 Ianuary.

Thanks be to Him  
 who works  
 miracles at  
 Glastenbury.

# ¶ A prayſynge to Ioseph.

Praise to thee, O  
Ioseph.

O Ioseph, sanctificate is thy fyrst foundation,  
Thy parentyle may be prayſed of vs all.  
Armony syng with hertely Iubylacyon,  
That causeth many sorowes fro theyr hertes fall, 04  
Of creatures dysconsolate that there for grace call,  
Lawdyng Ioseph with deuoute reuerence,  
As a principall place chosen of Christ moost speciall -;  
There shal thei fynde confort of Christes magnificence 08.

Here shall many  
find comfort.

Hail, mighty  
giant!

Hayle, mighty gyaunt, heuen & erth thou dyde bere =,  
As bright as the mone that<sup>1</sup> Illumyneth the nyght; =  
Moche stronger than Sampson that had no pere;

Hail, fragrant  
flower!

Hayle, floure fragrant; it with thy great myght 412  
Putteth fendes vnto flyght, and euery yll ayre,  
From men that deuoutly do theyr dylygence  
Here Ioseph to serue with offrynge or prayer,  
Shall fynde confort of our lordes magnyficence. 416

Hail, Ioseph,  
who didst bear  
the honey-comb  
on Good Friday.

Hayle, Ioseph, that bere the swete hony combe  
On good friday, as holy scripture doth specyfie,  
In thyn earne thou bere both the lyon & the lambe,  
God and man in one humanyte. 420

[leaf 9]

In sepulture thou layd the myrrour of humylyte,

Thou didst bury  
the mirror of  
humility.

Bryghter than lucyfer in his resplendence,  
After he had payed our raunsom and made vs fre  
Of his great fauour, grace, and magnyfycece. 424

<sup>1</sup> Printed than.





¶ Ioseph, serue dei omnipotentis, miserere mei malefactoris. *Esto* michi solamen in suspiriis,<sup>1</sup> continuum iuamen in molestiis. *Super* id quod opto da remedium, & tollator eo quicquid dessionum (*sic*) Ioseph, discipule, da in futuris agenda facere, in non agendis vin hec resistere, in virtuosis vitam terminare, demum in celis tecum habitare.

*versus.* Sancte ioseph, christi discipule. *Responsorium.* Intercede pro nobis ad Iesum qui elegit te. *Oremus.*

**D**omine iesu christe, cui omnis lingua confitetur, respice in nos seruos tuos & placare precibus tui dilecti discipuli ioseph: vt ipso intercedente mereamur in presentia habere peccati<sup>2</sup> remedium, & in futuro tue visionis dulcedinem. Qui viuus. &c.

¶ *Responsorium.* Serue dei, ioseph sanctissime, preces nostras clementer accipe, morbos cedes<sup>3</sup> & pestes remoue. Et si meremur iam penas luere, christum regem superne glorie non iratum sed blandum effice. *versus.* Vt cum ceperit mundum discernere & in dextris<sup>4</sup> oues reponere. Non ira. *Oratio.*

[leaf 10] **O**mnipotens, sempiternus deus, qui beatissimum ioseph famulum tuum tribuisti vnigeniti filii tui corpus exanime de cruce deponere: eique iusta humanitatis officia persolvere,<sup>5</sup> presta quesumus, vt qui eius memoriam deuote recolimus consuete misericordie tue senciamus auxilium. Per eundem dominum nostrum.

A M E N.

¶ Imprinted at London in Fletestrete at the  
sygne of the George / by Richard Pyn-  
son printer vnto the kinges noble  
grace Anno. domini.

M. CCCCC.

.xx.

[On the back of the leaf is the printer's device.]

<sup>1</sup> Printed suspiriis.

<sup>2</sup> Printed petisti.

<sup>3</sup> Printed cadea.

<sup>4</sup> Printed dextriri. <sup>5</sup> The contraction for "pro," not "per," is here used.

## NOTES TO "JOSEPH OF ARAMATHIE."

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1. JOSEPH of Arimathea, having been imprisoned by his countrymen for 42 years, is released by Vespasian. On his release, Vespasian asks him how long he thinks he has been in prison. He says he thinks it must be scarcely three days, for he was imprisoned on Friday, and *now it is Sunday*. Thus we may imagine the first extant line to form a part of some such sentence as this—

"I passed to his put and to prisoun eode  
On Frydaye, sire," he seis - "*and sonenday is nouwe.*"

The corresponding passage of the French romance may be found at P. 32, vol. i. of the *Seynt Graal*, ed. Furnivall. "Et vaspasiens li dist: ioseph combien quidies vous auoir este en cheste prison.' Et ioseph li dist, 'Sire, ie i quit auoir demoure des uenredi iusch'a hui, et ie quit *qu'il soit hui diemenches*. Et uenredi despendi iou le urai prophete de la crois pour qui ie fui en prison mis.' Et quant il eut che dit, *si commenchie-rent a rire tout chil qui estoient entour lui.*" The last sentence corresponds to our l. 2. The French prose romance is fuller than the present poem, and contains more details. The English poet has evidently aimed at compression, but does not always escape being obscure. The object of these notes is to explain some of these obscurities, and at the same time to point out the signification of some of the *phrases* used. For difficult words, recourse should be had to the Glossary. I quote Mr Furnivall's book frequently, referring to it merely by the letters *S. G.*; and I refer to the pages of the *first* volume, unless the second is expressly mentioned. This volume contains the romance in French prose, which, after l. 402 of our poem, is accompanied by the Old English translation made by Henry Lonelich in the time of Henry VI.

7. Joseph was baptized by S. Philip the apostle (*S. G.* 36), and Vespasian by Joseph.

12—20. This piece is not in the French; nor is it clear whence it is derived.

12. *His fader*. This means that Vespasian fetched his own father and a company of soldiers, and then returned to Jerusalem. History

makes Vespasian's father a man of mean condition, but not so the legend. Vespasian's father was the real emperor at this time, and Vespasian himself only a general. "Et quant vous fustes enprisounes, tyberius cesar estoit empereres de rome, et puis en i a eu trois. Ore est mes peres li quars;" S. G. 32. "When you were imprisoned," says Vespasian to Joseph, "Tiberius was emperor, and since him there have been three [Caligula, Claudius, Nero, Galba, Otho, Vitellius, *sic*] and my father is the fourth." Probably "Vespasian and his father" of the legend are, respectively, the Titus and Vespasian of history.

13. An obscure passage. I take *per þei boaked hem out* to mean "where they came out," where *þei* refers to the Jews who had taken part in the crucifixion. That is, Vespasian and his father returned to Jerusalem, where the Jews who had hidden themselves came out of their hiding-places, and made them to leap down into the pit where they had formerly imprisoned Joseph. This downward leap was one of fifty feet, and the Jews were made to seek for the bottom of it, though they could not see it. Thus they led their life, and remained long there, so that his game (*leyk*) pleased them but little, as long as he remained there. Many other Jews fled for fear out of their own country into the land of Agrippa, Herod's heir, where many exiles were living, deprived of their own land (*or*, forsaken of their own people).

21. *A vois*, viz. the voice of Jesus Christ (see l. 38), who appeared to Joseph in a vision, and told him to leave Jerusalem for ever, and preach the Gospel in other lands, taking with him no provision for the journey except only the Holy Grail. This accounts for the complaint of Joseph's company; l. 30.

36. *Argos*. "A tant lascia ioseph a parler, si alerent tant ke il vinrent a .j. petit bos, qui estoit a demi lieue de bethanie [l. 29], si auoit non li bos des *agais*. Et si estoit apieles par chel non, pour chou que en che bos fu agaities herodes thetrarches quant li iuis le liurerent a rethe le roi de damas pour sa fille ke il auoit lassie, quant il prist la feme philippe son frere;" S. G. p. 38. Thus it appears that the wood was called *Agais* (not *Argos*), because Herod the tetrarch was surprised there when the Jews delivered him up to Rethe, king of Damascus, whose daughter he had put away in order to take his brother Philip's wife. Mr Furnivall translates it "the wood of *ambush*," and so Roquefort explains the Old French *agait* by "subtilité, surprise, artifice, piège, *embûche*;" but the verb *agaiter* is explained "examiner avec attention pour surprendre, tendre des pièges," &c.; from which I gather that, though Herod lay hid there, he was caught and taken away. In fact, the Old French verb *agaiter* is identical with the English *await* in form, and with *watch* in derivation and signification. The notion of a wood near Bethany bearing a name which can only be explained in French is precisely what one expects in an old romance. The English poet has even improved upon it; for, finding mention of the king of Damascus, he boldly transfers his *Argos* (though close to Bethany) to the country of Damascus at once.

39. "Et anchois que tu isses de cest bos, feras a m'escuele que tu as vne

**P**etite arche de fust en quoi tu le porteras," &c., S. G. p. 38. 1. e. "you are to make for the dish which you have with you a little wooden box to carry it about in." The English poet does not explain what "pat ilke blod" is. It means the blood which was preserved inside the Holy Grail. The French also tells us that Joseph was to say some prayers daily on his knees before the box or ark which held the Grail; also, that Joseph's company were miraculously fed in the wood, and arrived at Sarraz in eleven days.

48. Evidently copied from Exod. iv. 10.

54. *faste bi-syde*, close beside; a common expression; cf. ll. 457, 522.

55. The French romance says the Saracens were named from Sarraz, but *not* from Sarah, the wife of Abraham, as that would be an absurd supposition; S. G. p. 39. Mediæval etymology (and a great deal too much modern etymology) is made to depend upon mere *sound*, without reference to *sense*. The following seems a rational account. "*Saracens*, a name improperly given by the Christian authors of the middle ages to the Mohammedans who invaded France and settled in Sicily. Concerning the etymology of this word there have been various opinions. Du Cange (*Glossarium, v. Saraceni*) derives it from 'Sarah,' the wife of Abraham; Hottinger (*Bib. Or.*) from the Arabic word *saraca*, which means 'to steal, to plunder.' Forster, in his 'Journey from Bengal to England,' derives it from *sahra*, 'a desert.' But the true derivation of the word is *sharkeyn*, which means in Arabic 'the Eastern people'—first corrupted into *Saraceni* (Σαρακηνοί) by the Greek, and thence into *Saraceni* by the Latin writers. . . . The name *Saraceni* occurs in Pliny (vi. 28), and it seems that it began to be used about the first century of our era, and was applied to the Bedouin Arabs who inhabited the countries between the Euphrates and the Tigris, and separated the Roman possessions in Asia from the dominions of the Parthian kings, &c." *English Cyclopædia; Arts and Sciences*, vii. 282.

57. *þe temple*, viz. the temple of the Sun, in which was a seat called the Seat of Judgment; S. G. 41.

63. "He wished to have counsel from his people, and go to meet the enemy notwithstanding; and they (his barons) have refused to do it, so that he is sitting there in a very angry mood."

68. *mi foundeor*, my creator, or my patron; viz. Christ.

73. & *3e wol*, if ye wish to. The plural *ye* is used as a mark of deference.

82. *bi hoten*, be called. As the prep. *by* is spelt both *bi* and *be* in Early English, so here the scribe seems to have written *bi* for *be*.

83. *he*, she; the A.S. *heo*; spelt *heo* in l. 87.

85. *for him*, as regards him.

90. In Mr Cowper's Introduction to his "Apocryphal Gospels," p. xxxiii, he gives several curious stories about the miracles which happened at Christ's birth, from the "Sermones Dominicales" of Hugo de Prato, who died in 1322; the same stories are also found in the *Legenda Aurea* of Jacobus a Voragine. They include the following. Three suns ap-

peared in the East, and immediately were formed into one; a Sibyl at Rome told Augustus Cæsar that his greatness was surpassed by that of a child, who suddenly appeared in the lap of a maiden, within a golden circle which was formed round the sun; the star in the East appeared to the Magi, and in this star appeared a child with a cross on his forehead: at Rome, a fountain of oil gushed out and flowed into the Tiber, and the Temple of Peace fell down; at Bethlehem, the ox and the ass, standing near the manger, bowed down to Christ, as foretold in Isaiah i. 3, &c. Cf. Piers the Plowman, B. xviii. 230—239; also (for the visit of the three kings) B. xix. 71.

91. "And besyde that, is the place where the sterre felle, that ladde the 3 kynges, Jaspar, Melchior, and Balthazar; but men of Greece clepen hem thus, Galgalathe, Malgalathe, and Saraphie; and the Jewes clepen in this manere, in Ebrew, Appelius, Amerrius, and Damasus. Theise 3 kynges offreden to oure Lord, gold, encense, and myrre; and thei metten to-gedre, thorghe myracle of God; for thei metten to-gedre in a cytee in Ynde, that men clepen Cassak, that is 53 journeyes fro Beth-eleem, and thei weren at Beth-eleem the 13 day. And that was the 4 day aftre that thei hadden seyn the sterre, whan thei metten in that cytee, and thus thei weren in 9 dayes fro that cytee at Beth-eleem, and that was gret myracle." Maundevile's Voiage, ed. Halliwell, 1866, p. 70.

95. The French says Herod killed 140,000 children; S. G. p. 46. Our poet says 4140.

99. The story of the idols in the Egyptian temples falling down at the presence of Christ is from the Gospel of Pseudo-Matthew; see Apocr. Gosp. ed. Cowper, p. 63; it occurs also in the Arabic Gospel of the Infancy; p. 179. See also the "Cursor Mundi," quoted in Morris's Specimens of Early English, p. 138,

"Quen sco [she, i. e. Mary] was cummen þat kirck witin,  
Man mought a selcuth se to min,  
Þat al þair idels, in a stund,  
Grovelings fel unto þe grund," &c.

111. This speech is given at great length in the French romance; S. G. pp. 48—54.

117. *castest*, contradictest, confutest; lit. throwest over; cf. l. 703.

120. *hou may þis sitte same*, how may this agree together?

121. "He was (Christ's) Father, and for his Son's sake was so called, who was considered to be His Father spiritually, before he was formed as a man."

127. With this explanation of the Trinity compare the one in P. Plowman, B. xvi. 181—227; xvii. 124—249.

141. *bote I pertly vndo*, except I clearly explain.

145. "His Godhead decreased not, though he lighted low, in such a way as to make him not always of the same might; honoured may He be!"

149. *tei for his teeme*. *Tei* means *tugged*, pulled hard, drew; hence it means, "used his best endeavours for his theme." Unless *for* is an

error for *forþ*, and then it means "drew forth his theme." The *theme* is the subject of discussion, Gk. *θέμα*; cf. P. Plowm. B. iii. 95, v. 61, vi. 23.

152. *bar him in herte*, bare (witness) to him in his heart, i. e. admitted to himself as regarding Joseph. To *beren in herte* is almost as untranslatable a phrase as *to beren in honde*, which occurs in Chaucer, Wif of Bathes Prol. 380, and elsewhere. See "Bear in hand" in Nares' Glossary. In the French, Joseph explains that he went barefoot for the love of Christ.

153. *He hedde I-ben*, He would have been; *hedde he ben*, had he been.

159. *heiz in him-self*, incomprehensible in itself. *Of tellest*, tellest of.

161. *seie þe*, tell thee. *Haue to done*, have (something) to do, i. e. engaged.

164. "When our leisure is greater, our power of listening is better."

165. *aboute fifti*. The French says *seventy-five*; S. G. 56.

177. "He was in three kinds of anxiety, and they were these: 1. about the obstinacy of his barons; 2. about Joseph's attempt to convert him; and 3. how God could spotlessly dwell in a maiden."

181. *þreo*, three; this means three trees or stems, or rather, one tree with three stems or trunks, a common symbol of the Trinity, as in P. Plowm. B. xvi. 22, 23. "Si li auint vne auisions, ke il veoit en mi lieu sa maison la choke d'un grant arbre. . . De chele choke naissoient .iiij. ton mult grant et mult droit et mult haut, et si estoient tout .iiij. d'un grant et d'un gros et d'une maniere;" S. G. p. 58.

185. *signede*, signified. The stem with the dim bark signified Christ.

186. *out-wiþ*, without; a Northern form; see Jamieson's Scottish Dictionary.

187. *to kennen vncouþes*, to inform (him) of the marvels.

188. The chamberlain rises from his bed, but, on seeing the vision, falls down for fear; but Evalak lifts him up, and tells him not to be afraid.

189. *feres* in the MS. may be an error for *beres*, which is alliterated to *bad*. See *feres* in the Glossary.

194. *of þreo maner enkes*, of three kinds of inks or colours. "Si uit en cascun des arbres, letres escrites, les vnes d'or, et les autres d'asur;" S. G. p. 59. Here the French omits the *second* or silver ink, evidently by a mistake.

196. Our poet uses the word *wiht* (wight, person) unadvisedly; no person spoke the words, but they were written on the stems. Or we may, perhaps, take *wiht* in the more unusual sense which it sometimes bears, viz. creature, thing, object; a sense still retained in our *no whit*. On the first stem was written *Chist forme* (this makes or creates); on the second *Chist sauue* (this saves); on the third *Chist purefie* (this purifies). The allusion to the Trinity is sufficiently obvious.

200. While he is looking, the three stems seem to coalesce into one, so that he cannot tell what to think of it; S. G. p. 60.

204. The king has a second vision, in which (according to the French) he sees in the wall of his chamber, which was of wood, a door of marble, so neatly fitted into the wall that the joints could hardly be distinguished; and through this door, whilst still closed, he sees a child enter the room and go out again. This denoted the immaculate Incarnation of Christ.

209. *A vois.* In the French, this voice is heard by all the people in the palace, but the king tells the people it is a clap of thunder.

212. Here, as in the English, the French narrative returns to Joseph, who, in a very long prayer, beseeches for success.

213. *how may his limpe*, &c.; "how will this turn out with regard to this king, who cannot understand?"

215. *Bote 3if*, &c., "Unless I convert him at this time, ere he passes hence, he will never be converted." Observe the *future* sense of *beos he*, which is a Northern form.

219. *for no-skunus þinge*, for a thing of no kind, i. e. on no account. The odd form *no skunus* is for *nos kunus*, a contraction of *nones kunes*. The form *any skynes* for *anys kynes* is also found; see my note to P. Plowm. A. ii. 175.

221. *wustest*, didst protect; the French has *garandis*, didst warrant or protect. The verb *witen* sometimes means to protect; as in *Sainte Marherete*, ed. Cockayne, p. 2, fol. 38, l. 16; and *Havelok*, l. 405.

225. "Thou didst promise holy church that wouldst exalt her (the church's) strength."

231. Galahad, Joseph's youngest son, was (according to the French) the ancestor of the famous men who so increased the renown of Britain; but our translator seems to think he was all one with Galahad, the son of Lancelot and Elaine.

232. *Auentures*, adventures, marvellous deeds.

234. In the morning Joseph arose, and roused all his company, and they prayed before the Grail-Ark, as was their custom; S. G. p. 66.

235. *hit pester bi-gon*, it began to grow dark. The French says nothing about the darkness, only that there was *en mout grant escrois*, a very great thunder-clap.

236. "Si sentirent *la terre*, qui trambloit desous aus mult durement." S. G. p. 67. The change of *earth* to *grave* is no doubt due to the exigencies of alliteration.

237. Here our poet mentions how Joseph repaired to the ark, which he should have said sooner; see note to l. 234.

243. *Er*, at first, formerly; in the next line, *bote* means *but afterwards*.

251. *Josaphe*, called *Josephes* in the French to distinguish him from his father. Note this distinction.

253. "I will entrust to thee to-day, in a favourable time, a thing that is considered as the most honoured thing on earth; no one else is joyfully to receive it from me, but, on the contrary, each man who after this receives it, is to receive it from thee."

258. Josaphe (or Josephes) on opening the lid of the ark, sees Christ surrounded by the five angels who bear the instruments of the passion.

262. *Three nails*; "trois claus tous sanglens." This is because *one* nail was supposed to have pierced *both* feet.

"The crowne of thorne, þe spere, and nailys *thre*."

*Political, Rel., and Love Poems*, ed. Furnivall, p. 111.

264. *lemede*, gleamed or glittered, when driven into the body. This word is clearly only used to obtain alliteration; it occurs again in l. 687.

267. *he falles*; *he ros*; here *he* refers to Josaphe. *He* bad him, Christ bade Josaphe.

269. Here Josaphe is supposed to look into the ark a second time, and he now sees the actual Crucifixion.

273. "Pierced with the spear (which) looses (or sets free) blood and water."

274. "Saw (blood) run from them; (indeed he saw them) run all with red blood, streaming about." The ellipses are very awkward. *Eornen* is another form of the verb *renne*. The French adds, that this blood is seen dripping into the Grail; which our poet should have mentioned.

277. Josaphe remains in a trance, till his father rouses him; then both look in together, and see Jesus as He was at the time of the Entombment.

285. The French mentions at least 13 angels, and is fuller. *Twayles* is the Fr. *touailles*, the modern *towels*.

288. *Wasscheles*. The French has—"si en uit issir .ij. angeles, dont li uns tenoit .i. orchuel tout plain di aue. et li autres tenoit .i. jetoir en sa main destre;" S. G. p. 72. *Orchuel* is the Lat. *urceolus*, a little pitcher; *jetoir* is proved by the context (S. G. p. 73) to be a vessel for sprinkling people with holy water. Thus *wasscheles* signifies vessels for holy water; but the form *wasschel* looks more like a derivative from *wash* than another spelling of *vessel*; see l. 298.

291. I do not find the name "Gabriel" in the French; only that an angel appeared on whose forehead was written—"ie sui apielez forche del tres haut signour;" i. e. I am called the Strength of the Most High God. This angel does not carry a "sege" or *seat*, but a green cloth, with the Grail resting upon it; but further on we find an account of a very rich *katiere* (chair) on which Josaphe is made to sit, which chair was afterwards preserved in the city of Sarras; S. G. p. 75.

299. *þat geyn weede*, that excellent garment, or rather, clothing, referring to the *vestimens* (Fr. *vestimens*) of l. 294.

300. "And consecrated him as bishop, with both two (of) his hands, and told him about the vestments, what they signified." In the French, he is arrayed with shoes, to keep his feet from evil paths, an upper garment signifying Chastity, an under-garment signifying Virginity, a head-covering meaning Humility, a green garment meaning Invincible Patience, another white one for Justice, a band on the left arm for Abstinence, a necklet of Obedience, and an upper garment over all, which is



Charity. He also holds the staff of Vengeance-and-Mercy, the former being denoted by the bend at the top, the latter by the spiked end ; a ring on his finger, called the ring of Matrimony, and a horned hat, meaning Confession.

302. The oil with which Josaphe was consecrated was kept in the Grail-ark, and afterwards used at the consecration of all the kings of Britain down to Uther-pendragon ; S. G. p. 75.

306. "I commit to thee souls to keep ; if any, through thy fault, fall from my kingdom, at the Day of Judgment thou shalt be sharply re-proved." The word *defaute* is from the French "par *defaute* de toi;" S. G. p. 79.

314. *paleys*, palace. This "palace" was the one which had been assigned to Joseph and his company to lodge in. It bore the name of Spiritual Palace (*li palais esperiteus*), a name which had been given to it by Daniel, who had caused this name to be written upon it in black letters in Hebrew characters. But no one at the time knew what the name meant, nor was the meaning ever suspected till it was rendered evident by the lodging of Joseph and his company in it, when they prayed before the Grail-Ark, and the Holy Ghost descended on them ; S. G. 67. Our English version somewhat alters this, obtaining from the word "spiritual" the statement that evil spirits had once dwelt there, l. 315 ; and changing the name into Adventurous or Marvellous. The word *Auntres* is lit. "adventures," but it is probably an error for *Auntrous* (adventurous), which is spelt *Auntrose* in *William of Palerne*, l. 921.

329. *take*, to catch him ; this reminds us of Mark xii. 13.

335. *forsake*, go back from, recall, deny.

345. Josaphe stands up, and his father sits down, feeling himself beaten.

349. This seems to be—"Thou hast seen to-night (that which) signifies to some (that) thou hast made evident to them in what point He (God) is displeased ; thou shalt be visited with vengeance [lit. shalt have vengeance] verily and soon." *Summe* is, apparently, the dative plural of *sum*, the modern *some*. To "diskeuer" is to make plain, reveal.

355. This idea of suffering from an enemy's invasion is probably imitated from 2 Sam. xxiv. 13.

360. In the French, the clerk becomes dumb and blind, but without his eyes flying out of his head. See a very similar story in Chaucer, *Man of Lawes Tale*, 573.

371. *to fonge þe trouþe*, to receive the truth (will help you) ; in the French, "se tu rechois la creanche ;" S. G. 87.

372. "And what (says Evalac) do you think will befall this man (the clerk who was blind and dumb) ; is recovery in store for him ?" *Tides him hele* is lit. does recovery of health betide him ? The phrase recurs in l. 617, where it means—"is he successful and well ?" The French has—"Et li rois li redist (*answered*), 'Ore me di, iosephe, de celui qui a perdu la parole et la veue, se il recouerra iamaiz ?'" S. G. p. 88. Josaphe re-

plies by telling the king to go to the temple of the idols, and to test their might. So the clerk is taken thither accordingly.

376. *Appolin* in the French.

379. The French mentions "lymage martis," the image of Mars, whence the *Martis* of the English version.

385. "The fiend flew out of his body into the air." In the French, it is not Josaphe himself, but the evil spirit which was in the image of Mars, which, by Josaphe's permission, destroyed the image of Apollo as well as all the other images in the temple. Some of the fiends were supposed to reside in the air (Eph. ii. 2); cf. P. Plowm. B. i. 123.

386. *opure*, others. In the French, the king turns to the image of Mars, and begins to do sacrifice before it, but is stopped by Josaphe, who tells him that he will die on the spot if he persists.

391. The king here goes on to another question, no more mention being made of the blind and dumb clerk. A similar omission occurs in MS. Addit. 10292, which differs somewhat from the Royal MS. xiv. E. iii, the one partly printed by Mr Furnivall, and from which therefore all my extracts are made.

394. The MS. has *vmbe mong zongen*, which certainly seems to prove that there was once a word *vmbe-mong*, compounded of *vmbe*, round about, and *-mong*, amongst (A.S. *on-mang*); but I have not found *vmbe-mong* elsewhere. We cannot suppose it an error for *vmbe mon zongen* = must go about, because that would refer to the future, whereas the spirit complains that the two Christians are going about already. The verb *ymbgan* occurs in A.S., meaning to go round, and corresponds to the O. Fries. *umbegunga*, Old-Saxon *umbigangan*, Icel. *umganga*, G. *umgehen*.

396. "Il a .ij. angesles auoec lui qui le conduisent et gardent par tous les lieux ou il va; si tient li vns vne espee toute nue, et li autres vne crois;" S. G. p. 89.

402. Hereabouts begins the English translation by Henry Lonelich, which is defective at the beginning; I give a few extracts below.

405. *Nagister*; called *Ouagre* in the French, and *Oriable* in Lonelich's translation; S. G. p. 91.

406. *keueres vppon*, advances further.

407. *Alongines*; called *Eualachin* in the French, and *Valachin* by Lonelich.

408. The French says 30,000 knights and 60,000 foot; Lonelich has 20,000 horsemen and 40,000 foot; S. G. p. 91.

410. *pei han*. Our poet is certainly wrong here, or else the scribe should have written *han pei*; i. e. *if* they have gotten that hold, &c. Eualac raised an army to relieve the siege of this town, and succeeded so far, that Tholomer never took it.

414. *bounen*, to prepare, get ready. Mr Morris suggests that it is equivalent to *bannen*, to assemble, but perhaps the former explanation may stand. The adjective *boune* (ready) is common, but the verb is somewhat scarce. I give three instances from the Percy Folio MS., ed. Hales and Furnivall.

"He bad buske him & *borne* him: to goe on his message;"

*Scottish Feilde*, l. 113.

"Then they *borne*d them, both more & lesse;" *Eger & Grine*, l. 1325.

"In ladyes [clothes] will yee mee *borne*;" *Kinge Adler*, l. 57.

See the adj. *boun* in l. 461.

416. *Carboye*; called *Carabel* in one French version, and *Tarabiel* in another. Lonelich has—

"Anon his sonde he dide to sende  
Ouer al tho into euerich ende,  
To alle tho that of him took ony fe,  
Anon with him that thei scholden be,  
And on the morwe to ben gadering  
Atte castel of *Tarabe* with-owten taryenge,  
That twenty miles from Sarras is,  
And fro Valachim sixtene more ne mis (*sic*),  
Where-as Tholomes atte sege was."

Thus in l. 418, the expression "from thence where they lay" means "from the town of Valachim (Alongines) which the enemy were besieging."

420. *Wostou*, knowest thou; *wendes*, goest. A mixture of dialectal forms. Cf. *const* in the next line.

423. Evalac's father was a cobbler in the town of *Miaus* or *Miau*, i. e. Meaux.

425. *Ouzte*, possessed, had dominion over. The story is, that Augustus, hearing that a Child was to be born who would be his Superior, determined to exact homage from his subject states, and demanded from France a hundred knights, a hundred knights' daughters (our version merely mentions forty of the latter), and a hundred children under fifteen years of age. Amongst these were two daughters of Count Sevain, lord of Meaux, with whom Evalac went as page. The girls died, and Evalac, at the age of twenty, was sent by Tiberius as a present to Felix, Count of Syria. Evalac quarrelled one day with the earl's son, whom he slew, and thereupon fled to the court of Tholomes, king of Babylon, then at war with Holofernes, whom Evalac conquered. For this service, he received Holofernes' kingdom.

428. *For þou were*, because thou wast.

431. *souztes fro*, wentest away from.

433. *wozen vn-sauzt*, became unreconciled, i. e. quarrelled.

435. *laftest*, didst remain.

436. The French does not say that Tholomes (who may be different from the Tholomer above) was an old man.

438. *For þou toke*, because thou didst take.

446. The cross was made by fastening two strips of red cloth, each a foot long, crosswise upon the shield.

448. *Vigore*, figure. In one MS. of Chaucer's *Astrolabe*, *figure* is spelt *vigour* throughout. The French has *chest signe*, this sign. Further on, in a passage corresponding to l. 560, Lonelich has—"And the *vigour* of the cros þere he beheld;" S. G. p. 150.

450. *pis oþer*, these others, *pl.* It means the enemy. Here follows, in the French and Lonelich, a long description of the castle of Valachin.

452. "Tholomer's men got the upper hand, and bore Evelac's men down, and brought them to the ground; then Evelac's men turned again (fled)." Evelac retreated to a castle named Laoinen (*Comes* in Lonelich), and Tholomer pursued him hotly. Meanwhile, however, Evelac's subjects in Valachin sallied out, spoiled Tholomer's tents, and retreated again; this is the sense of ll. 455—457.

459. "Then came one spurring quickly to meet him."

463. *scholde*, must, had better.

465. "Therefore she is desirous that he may know it." The queen, by Joseph's advice, warns Evelac that he is in a dangerous place.

472. Evelac, retreating on Sarras, gets more men together, and, in particular, is reinforced by a party of 500 men (Lonelich says 4000) led by Seraphe, his queen's brother, whom he had formerly treated very badly, though not deserving such hatred.

486. "Seraphe, so thou ill oughtest (to have done); it sore repents me that I often ill-used you; for those of one's own kin will ever be friendly, whatever may happen."

489. *pis oþere*, these others; as in l. 450.

491. "That they who acted on his advice should rue no attack, through him."

493. "And think, good men, upon the grief that is our children's; (lit. to our children), and what will befall thereof, if we be confounded."

497. *geten on hem*, approached them. It means, the hosts had now approached each other within a glaive's length. This battle took place before a town called *Orkans* or *Orkaus*.

499. "And thrust down the proude ones."

502. "Bore death in his hand, and distributed it around him. He had an axe on high, with a great handle (*helve*); he held it hard with ligatures (or pressure?) in his two hands; so he smote them with it, and proved his strength, that little might they get away from him, and take to flight. There were steeds to destroy, conflicts to mingle (in); mighty men meet, and hammer through shields; hard hauberks they burst through, and pierced the breast (of the foe); bright shone upon the shaft the blood of heroes. Those that hover about on horse-back hew through helms," &c. Surely a fine passage.

513. *schindringe of scharpe*, cutting of sharp swords; and afterwards died the death, &c.

516. "Hard shields, cloven apart, fell in quarters; (they) slay horse and man wholly at once."

518. *in þe stour lafte*, remained in the battle. In the French, Evelac's steward nearly succeeds in slaying Tholomer himself.

521. *wel a tuo*, about two. See l. 549.

522. In the French, Tholomer's men flee, and are pursued by Seraphe and Evelac to a narrow pass, where there was a rock which was named

afterwards the "Rock of Blood" from the great loss of life there in this battle. Evalac left some men there to keep the pass, and a second skirmish afterwards took place there; cf. l. 604

527. Tholomer's brother was named Manarcus (Manaquit in the French); he is sent by Tholomer to attack Seraphe; S. G. p. 140.

530. *ascries*, cries out against, shouts against. The French has "*si s'escrie*," and Lonelich translates—

"Seraphe gan hem *ascrie* mani folde;" S. G. p. 130.

531. *a gome*, a man. This was Manarcus; see l. 536.

539. "Then they fell, for anger, upon Seraphe's knights."

543. While Seraphe is in his swoon, 200 horsemen ride over him, and he is naturally supposed to be dead.

544. *streizte to*, stretched his hand towards.

545. *culles on*, strikes upon. Here *cullen* is used merely for *hitting*, just as the E.E. *slen* (*slay*) means both to strike and to slay.

550. "That he might not (go) to him."

555. Evelac was pierced with three glaives, seized by Tholomer's men, and beaten.

558. *forte fallen him feye*, to fell him dead.

560. *Child*, man, viz. Christ. Evelac looks at the red cross so long that at last the figure of Christ appears upon it. *Stremynge on*, streaming with.

562. The white knight is an angel. Similar stories are not uncommon; cf. 2 Maccabees, x. 29. Santiago visibly aided the Spaniards in as many as thirty-eight different battles; Southey's *Pilgrim to Compostella*, note 5. See also Southey's *Roderick* (canto xxv.), where the king is supposed to be an angel.

567. In the French, the white knight only unhorses Tholomer, and sends him prisoner to the town of Orkans.

575. I here give a specimen of Lonelich's translation.

"On of hem drowgh owt a lite knyf,  
And wolde hau be-reved Seraphe his lif,  
Forto hau smeten him a-middes the fase  
Through the oylettes of his helm in that plase.  
But ouercomen so was tho Seraphē  
That comfort with him myhte non be;  
For he was ouercomen so with his blood  
So it was merueille that [he] vppe stood,  
For on hors power hadde he non to sitte,  
Ne of that stede there onys to flytte;  
But for febelte that he inne was  
Ouer the hors nekke he bowede in that plas,  
That power vp to sitte non hadde he,  
So that of his purpos failed his eneme." S. G. p. 156.

588. *note*, make good use of; *newed*, renewed.

589. *Have her-on*, take hold of this; *vypon my bi-halue*, for my sake.

595. "As fresh as a hawk; (yea) fresher at that time than when they advanced thither, at their first onset."

601. Tholomer's steward, named Narbus, rallies his men, and they attempt to retreat by the pass of the "Rock of Blood;" but "the folk of the Rock" (i. e. those left by Evalac to guard it) utterly rout them.

616. *bi-leued*, left behind. The queen's name was Sarraquite or Sarracynte.

623. "Give me an assurance of that." The queen then offers to pledge her faith; Joseph replies that she has no faith. She asks him what is his belief, and he repeats the creed. The queen also repeats the creed, and admits that she has secretly been a Christian for a long time.

635. The hermit's name was Salustes or Salustine; he cured Sarracynte's mother, as related below.

645. *heo*, she; viz. my mother.

646. "Wilt thou believe on this man?" Sarracynte thinks her mother refers to the hermit, and replies that she will not believe on one so old and gray, but only on one who is as fair as her own brother. She then sees Christ in a vision.

655. *ar þow henne seche*, ere thou go hence.

657. *blusch*, glance. "A wind and a scent wrapped us around;" i. e. enclosed us. Lonelich has—

"Many wondirful swetnesse afrom me fyl [*fell*],  
And the hows so ful there-offen was,  
And therto swich delicacie in that plas;" S. G. p. 174.

660. *Vsede of Goddes bord*, made use of God's table, i. e. administered to us the sacrament, "si fist deuant nous ichel saint sacrement;" S. G. p. 176.

661. "He brought us a writing, which he entrusted to us to keep joyfully." Our version here omits a very long piece about Sarracynte's mother.

674. Insert *he*, which means Joseph.

679. "He had his one arm cut off, which he carried in his other hand."

687. "It seemed to them that he gleamed as light, all in a blaze."

695. Mordreyns is explained to mean "tardieus en creanche," slow of belief. *A lat mon* = a slow or sluggish man; lit. a late man. The healed knight was named Climachideus (*Clamacides* in Lonelich, *Cleomadas* in our l. 692), which means "gonfanonniers au glorieus" (standard-bearer to the Glorious One); S. G. p. 178.

698. *let water hize*, caused (or commanded) water to go quickly (i. e. to fly about quickly). *Let* (caused) is nearly always thus followed by an infinitive, and the only infinitive thus spelt is *hize*, to hie, hasten, come or go in haste. *Hize* has nothing to do with *high*, for the latter is spelt *heize* throughout.

702. *nouþer þei musten*, lit. not where they knew not, i. e. they knew not whither.

703. *casten*, to confute; cf. l. 117.

704. For the rest of the story, see "The Lyfe of Joseph of Armathy," here printed; p. 27. The king of North Wales, named Crwdelx, imprisons Josaphé, but is slain by Mordreins; cf. S. G. vol. ii.

708, 709. "Then they (Josaphe and his company) committed the blood (the Grayl) to two men to keep safely, and they depart from the town, and leave the Grayl behind." Lonelich's version has—

"Than alle tho gan he with him take  
 That owt of Ierusalem weren his make,  
 Excepte only persones thanne thre  
 That he lefte with the Arche [*Ark*] forto be,  
 And that holy disch that was there-inne  
 It savely to kepen from more oþer mynne [*greater or less*];  
 Which on of hem "Enacore" gonne they calle,  
 The tother "Manasses," as tho gan falle;  
 The thridde was clepid "Lwcan"  
 Thi[*l*]ke same tyme of every man,  
 That Ioseph took [*gave*] the Arch in kepinge  
 To his purpos as to a man of best levynge;  
 And thus these thre leften there  
 To kepen this holy Arch in this manere;  
 And alle the tothere gonnen forth to gon,  
 Cristes name to sanctefien anon,  
 And the peple to ȝeven baptiseng,  
 And this was alle here labowreng;" &c. S. G. p. 200.

As the most interesting part of Evelac's early history breaks off here, I think it very likely that the author of our English version, having told about the baptism of Evelac and Seraphe, and leaving the Holy Grail in safe keeping, purposely broke off here; there being nothing to shew that the copy in the Vernon MS. is incomplete at the end.

## NOTES TO "THE LYFE OF JOSEPH OF ARMATHY."

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THIS one piece has purposely been printed so as to retain the peculiar punctuation of the original, in order to shew the method then in use. Thus, the full stop in l. 11 after the word "prophecy" is used where we should now use a comma, and so on.

P. 27, l. 7. *thantyquytes*, the antiquities; compare *thonourable* in the next line. The unusual words occurring in this piece are explained in the Glossarial Index to it.

P. 30, l. 6. *wyped my face with a rose*; this is hardly a correct translation. Capgrave has—"elevavit me de terra, *rosaque perfudit me, et extergens faciem meam* osculatus est me, et dixit michi," &c. That is, "Christ sprinkled me with a rose, and, wiping my face, kissed me."

P. 30, l. 34. For the story of the Assumption of the Virgin into heaven, see "King Horn, with fragments of Floriz and Blauncheffur, and of the Assumption of Our Lady," ed. Rev. J. R. Lumby (E. E. T. S.). The apostles were all present at it—

"Come þe apostles euerychon  
To-gidre, but þei wist nouȝt  
How þei weren to-gidre brouȝt." Ll. 304—306.

See also Mr Lumby's preface, pp. vii, viii.

P. 31, l. 16. In Mr Furnivall's "Seynt Graal," vol. ii. p. 125, the number of persons who crossed the sea upon Joseph's shirt is increased to 150, the number left behind being 260.

P. 31, l. 23. In the same work, vol. i. p. 363 and pp. 377—419, "Solomon's ship" is mentioned and described. It was made by order of Solomon's wife, and contained David's sword. See Sir Thomas Maleore's *Morte d'Arthur*, reprinted by Southey in 1817; or see the "Globe" edition, book xvii. ch. vi. The word "Medor" in the title of Natianiis (*Nasciens*) is a corruption of the Latin gen. pl. *Medorum*.

P. 31, l. 32. For the account of Crwdelx, king of North Wales, see "Seynt Graal," vol. ii. p. 187; he was attacked by Mordreins and Nasciens, and slain by Gaanort. Celydomus or Celydoine was the son



of Nasciens and Flegentyne, who preached to Label, king of Persia, and afterwards married his daughter; he became king of a part of Britain, defeated the Saxons, and was buried at Camelot; Seynt Graal, ii. 221, 377, &c. Observe that "the kynges doughter of Persye" means "the daughter of the king of Persia." The reader will also further observe that *Labell* was rather the name of *the king himself*; but the name is given to the daughter not here only, but also in the verse "Lyfe;" see p. 42, l. 174.

The "Lyfe of Joseph of Armathy" is simply a translation from Capgrave's "Nova Legenda Angliæ;" see the preface. A similar Latin original is printed also in Johannes Glastoniensis, ed. Hearne, vol. i. p. 48. The title is, in Capgrave, "Sequitur extractio de libro antiquitatis glaston. de sancto Ioseph ab armathia accepta de libro quodam per theodosium imperatorem inuento in pretorio pi[la]ti in hierusalem." *Nova Legenda*, fol. clxxxvi<sup>b</sup>. This clearly points to the Apocryphal Gospel of Nicodemus, the prologue of which represents one Ananias as translating the said Gospel in the time of *Theodosius*; see Cowper's Apocryphal Gospels, p. 229. The translation is in general very close. It must be noted, however, that the opening sentence—"Forasmuch as often times," &c.—is not found in Capgrave, but occurs in John of Glastonbury in the form following. "Quoniam dubia sæpe legentem fallunt, certa, dubiis ablatis, atque ex antiquis historiographorum dictis probata, de antiquitate Glastoniensis ecclesiæ quædam subinferemus." Then follows, in *both*, the Latin text beginning, "Crucifixo Domino, & completis omnibus quæ de eo fuerant prophetata," &c.

The story follows the Gospel of Nicodemus, beginning near the end of Chap. XI, p. 248 of Cowper's edition, where we read of Joseph's imprisonment, his miraculous escape, how he was found at Arimathea, and how the priests and Levites wrote a letter to him, in consequence of which he rode to Jerusalem and there told Annas and Caiphas how Christ had released him, and commanded him not to go out of his house for forty days. At the words in l. 23, on p. 30—"And this sayd and done, Ihesus vanysshed away" (*et hys dictis disparuit*) Capgrave ceases to follow the account in the Gospel of Nicodemus, and I therefore give the remainder of the story in his words.

"Post hec fidei feruore animatus nobilis ioseph ab armathia beati philippi apostoli disciplinatus se tradidit: atque eius salubri disciplina affluenter refertus, ab ipso cum filio suo iosefe baptizatus est. Postea vero a beato iohanne apostolo dum ipse predicationi efesorum insudaret, beate perpetueque virginis marie paranympus<sup>1</sup> delegatus est, eiusdemque gloriose virginis assumptioni cum beato philippo ceterisque discipulis interfuit. Atque ea que de domino<sup>2</sup> ac de eius genitrice<sup>3</sup> audierat & viderat constanter<sup>4</sup> per diuersas regiones predicauit. Multosque conuertens & baptizans, tandem quinto decimo post<sup>5</sup> beate virginis assumptionem anno, cum memorato filio suo iosefe quem dominus ihesus prius in ciuitate sarath in episcopum consecrauit,<sup>6</sup> ad sanctum philippum apostolum in

<sup>1</sup> Misprinted "pararufus" in Capgrave, but see Hearne's "Johannes Glastoniensis," vol. i. p. 51; where we find *paranympus*.

<sup>2</sup> Here Hearne inserts *Maria*.

<sup>3</sup> Here Hearne's text inserts *Ihesu Christo*.

<sup>4</sup> Hearne has *instantur*.

<sup>5</sup> Hearne inserts *supradicta*.

<sup>6</sup> Hearne has *consecraverat*.

gallias venit. Dispersis enim post ascensionem domini discipulis per diuersa regna orbis terrarum, vt testatur freculphus<sup>1</sup> libro suo secundo, capitulo quarto, regnum francorum predicandi gratia adiens philippus<sup>2</sup> plures ad fidem christi conuertit & baptizauit. Volens igitur beatus<sup>3</sup> apostolus verbum dei dilatari: duodecim ex discipulis suis ad euangelizandum vite<sup>4</sup> verbum in britanniam misit, quibus charissimum amicum suum ioseph predictum, qui sepeliuit dominum, vna cum filio suo iosefe prefecit. Venerunt autem cum eis, vt legitur in libro qui sanctum graal appellatur, sexcenti et amplius tam viri quam femine, qui omnes votum vouerunt quod ab uxoribus propriis abstinerent quousque terram sibi delegatam ingressi fuissent. Quod tamen preuaricati sunt omnes preter centum quinquaginta, qui iubente domino mare super camisiam ipsius iosefes transeuntes in nocte dominice resurrectionis<sup>5</sup> applicuerunt in mane. Aliis autem penitentibus & iosefe<sup>6</sup> pro eis orante, missa est nauis a domino quam rex salamon artificiose suo tempore fabricauerat vsque ad christi tempora duraturam: in qua die eadem ad suos socios peruenerunt cum quodam duce medorum nomine naciano, quem ioseph prius baptizauit<sup>7</sup> in ciuitate saram<sup>8</sup> cum rege eiusdem ciuitatis cui nomen mordraius. Cui dominus postea in visu apparens: manus & pedes perforatos cum latere lanciato ostendit. Cui rex quasi multum compatiens dixit; 'O domine deus meus, quis tibi talia inferre presumpsit?' Et dominus; 'Hec mihi,' inquit, 'fecit perfidus rex nort[h]wallie qui seruum meum ioseph nomen meum in partibus suis predicantem cum sociis suis carceri mancipauit, inhumanitus negans eis victui necessaria. Tu ergo gladio tuo accinctus ad partes illas properare ne<sup>9</sup> differas, vt vindictam facias de tyranno et seruos meos soluas a vinculis.' Rex autem euigilans et de visione<sup>10</sup> exultans in domino, disposita domo sua et regno iter cum exercitu suo arripuit: & deo ducente ad locum perueniens regi prefato mandauit quatinus seruos dei liberos abire permitteret. Ille vero mandato eius nullatenus acquiescens, ei cum indignatione mandauit quatinus absque mora de terra sua exiret. Quo audito, rex mordraius venit contra eum cum suo exercitu & duce naciano supramemorato, qui ipsum in bello iusta vitione peremit. Tunc rex mordraius accedens ad carcerem<sup>11</sup> ioseph cum sociis suis in magno gaudio eduxit, narrans ei visionem ostensam a domino super liberatione eorum. Tunc vniversi gaudio magno repleti immensas gratiarum actiones domino persoluebant.<sup>12</sup> Post hec<sup>13</sup> ioseph cum filio suo iosefe<sup>14</sup> ac decem aliis sociis peragrantes britanniam, regnante tunc in eadem rege aruirago: anno ab incarnatione domini sexagesimo tertio, fidem christi fiducialiter predicabant. Rex autem barbarus cum sua gente tam noua audiens et inconsueta, nec paternas volens in melius commutare traditiones, predicationi eorum [consentire]<sup>15</sup> renuebat. Quia tamen de longe venerant, visa vite eorum modestia, quandam insulam siluis, rubis, atque paludinibus circumdatam ab incolis ynswytryn, id est, insula vitrea nuncupatam, in lateribus sue regionis ad habitandum concessit: vnde quidam metricus [sic ait]<sup>16</sup>

Intrat aualloniam duodena caterua virorum,  
Flos armathie ioseph est primus eorum:  
Iosephes ex ioseph genitus patrem comitatur;  
Hijs alijsque decem ius glastonie propriatur.

<sup>1</sup> Printed text, *Freulphus*.

<sup>2</sup> Printed text, *philosophus* (!) "Philippus . . . Gallis prædicat Christum," &c.; Freculphus, *Chronicon Libri Duo*, Tom. ii. Lib. ii. c. iv. Hearne has *adiens plures*, omitting *philippus*.

<sup>3</sup> Hearne—*Sanctus*.

<sup>4</sup> Hearne—*verbum Dei*.

<sup>5</sup> Hearne—*resurrectionis dominice*.

<sup>6</sup> Hearne inserts *memorato*.

<sup>7</sup> Hearne—*baptizauerat*.

<sup>8</sup> Hearne—*Saras*.

<sup>9</sup> Hearne—*non*.

<sup>10</sup> Hearne inserts—*sibi ostensa*.

<sup>11</sup> Hearne—*carcerem, in quo rex ille iniquus Ioseph inclusum cum suis sociis detinebat, ipsum cum gaudio magno inde eduxit, &c.*

<sup>12</sup> Here the English ceases to follow the Latin, viz. at p. 32, l. 19.

<sup>13</sup> Hearne inserts *Sanctus*.

<sup>14</sup> Hearne inserts *memorato*.

<sup>15</sup> From Hearne.

<sup>16</sup> From Hearne.

Predicti igitur sancti in eodem deserto conuersantes post pusillum temporis per archangelum gabrielem in visione admoniti sunt ecclesiam in honore sancte dei genitricis & perpetue virginis Marie in loco eis<sup>1</sup> celitus demonstrato construere. Qui diuinis admonitionibus obediens capellam quandam per circuitum virgis torquatis muros perficientes consummauerunt anno post passionem domini tricesimo primo, ab assumptione vero virginis gloriose<sup>2</sup> quinto decimo, eodem autem<sup>3</sup> anno quo ad sanctum philippum apostolum in gallias venerant & ab eo in britanniam missi sunt, ex deformi quidem scemate sed dei multipliciter adornatam virtute. Et cum hec in hac regione prima fuerit ecclesia, ampliori eam dignitate [Dei filius]<sup>4</sup> insigniuit, ipsum in honore sue matris principaliter dedicando. Duodecim igitur sancti predicti<sup>5</sup> in eodem loco deo et beate virgini deuota exhibentes obsequia, vigiliis, ieiuniis, & orationibus vacantes, eiusdem virginis dei genitricis auxilio in necessitatibus suis refocillabantur. Quorum comperta vite sanctimonia, alij duo reges, licet pagani, marius aruiragi regis filius et coillus marij filius, vnique eorum vnam hidam terre concesserunt ac pariter confirmauerunt, vnde & adhuc duodecim hide per eos nomen sortiuntur. Effluentibus namque paucis annorum curculis sancti memorati carnis ergastulo sunt educti; inter quos et ioseph sepultus est et positus in linea bifurcata iuxta oratorium predictum. Cepit igitur idem locus esse ferarum latibulum, qui prius fuerat habitatio sanctorum; donec placuit beate virgini suum oratorium redire ad memoriam fidelium.

¶ Hec scriptura reperitur in gestis<sup>6</sup> regis arturi. Ioseph ab armathia nobilem decurionem cum filio suo iosephes dicto & alijs pluribus in maiorem britanniam, que nunc anglia dicta est, venisse & ibidem vitam finiuisse testatur liber de gestis incliti regis arturi; in inquisitione scilicet<sup>7</sup> cuiusdam militis illustris dicti lancelet de lac facta per socios rotunde tabule, videlicet vbi quidam heremita exponit Walwano misterium cuiusdam fontis asporem & colorem crebro mutantis; <sup>8</sup> ubi & scribebatur, quod miraculum illud non terminaretur, donec veniret magnus leo, qui & collum magnis vinculis haberet constrictum. Item in sequentibus, in inquisitione vasis, quod ibi vocant *Sanctum Graal*, refertur fere in principio, ubi albus miles exponit Galaat, filio Lancelot, misterium cuiusdam mirabilis scuti, quod eidem deferendum commisit, quod nemo alius, sine gravi dispendio, ne una quidem die poterat portare.]

Hec scriptura inuenitur in libro melkini, qui fuit ante merlinum.

Insula auallonis auida<sup>9</sup> [funere paganorum, præ ceteris in orbe ad sepulcrum eorum omnium sperulis prophetae vaticinantibus decorata, & in futurum ornata erit altissimum laudantibus. Abbadare, potens in Saphat,<sup>10</sup> paganorum nobilissimus, cum centum [et] quatuor milibus dormicionem ibi accepit.] Inter quos ioseph de marmore, ab armathia nomine, cepit somnum perpetuum. Et iacet in linea bifurcata iuxta meridianum angulum oratorii, cratibus preparatis, super potentem adorandam virginem, [supradictis]<sup>11</sup> sperulatis locum habitantibus tredecim. Habet enim secum ioseph in sarcophago duo fassula alba & argentea, cruore prophete ihesu & sudore perimpta. Cum reperietur eius sarcophagum, integrum illibatum in futuris videbitur, & erit apertum toti orbi terrarum. Ex tunc nec aqua, nec ros celi insulam nobilissimam

<sup>1</sup> So in Hearne; Capgrave has *eius*.

<sup>2</sup> From Hearne.

<sup>3</sup> Hearne inserts *incultus*.

<sup>4</sup> Hearne inserts *incultus*.

<sup>5</sup> Omitted by Capgrave; supplied from John of Glastonbury.

<sup>6</sup> Capgrave has "funeris, &c.," omitting a passage, which is here supplied from John of Glastonbury, and may be found also in MS. Cotton, Titus D. vii. fol. 29 b; and again, in MS. Arundel 220, fol. 271.

<sup>7</sup> *Maaphat* in Cotton and Arundel MSS.

<sup>8</sup> From Hearne.

<sup>9</sup> From Hearne.

<sup>10</sup> From Hearne.

<sup>11</sup> From Hearne.

<sup>12</sup> From Hearne.

simam habitantibus poterit deficere. Per multum tempus ante diem iudiciale in iosephat erunt aperta hec, & viuentibus declarata. Hucusque melkinus."

Here Capgrave's account ceases, but we find in John of Glastonbury some verses and a couple of genealogies shewing King Arthur's descent from Joseph, which I here subjoin.

*"Versus de Sancto Joseph de aurora, quæ & biblia versificata dicitur.*

Cum sero fieret Joseph decurio dives,  
Civis de Ramatha justus honestus adest.  
Clam servus Christi fuit hic; a præside corpus  
Postulat ergo Ihesu, præcipit ille dari.  
Præbet opem Nichodemus ei, qui tempore noctis  
Venerat ad Ihesum, corde fatendo fidem.  
Hii mundum corpus involvunt sindone munda,  
Inque petra tumulant, qui petra nostra fuit.

*Hæc scriptura testatur, quod rex Arthurus de stirpe Joseph descendit.*

Helaius, nepos Joseph, genuit Iosue. Iosue genuit Aminadab. Aminadab genuit Castellors. Castellors genuit Manael. Manael genuit Lambord & Urlard. Lambord genuit filium, qui genuit Ygernam, de qua rex Uterpendragun genuit nobilem & famosum regem Arthurum; per quod patet, quod rex Arthurus de stirpe Joseph descendit.

*Item de eodem.*

Petrus, consanguineus Joseph ab Armathia, Rex Organie, genuit Erlan. Erlan genuit Melianum. Melianus genuit Arguth. Arguth genuit Edor. Edor genuit Loth, qui duxit in uxorem sororem regis Arthuri, de qua genuit quatuor filios, scilicet Walwanum, Agraneyns, Gwerches & Geheries."

Besides the passage just quoted from the "book of Melkin," the Cotton and Arundel MSS. have a passage, which I here add for the sake of completeness. It stands exactly the same in both, except that some of the contractions used are different.

"Ex quo apostoli divisi erant in diuersas regiones predicare verbum dei, sanctus philippus apostolus sortitus est regionem francie cum suis discipulis. De quibus misit in britanniam .xij. quorum primus erat Ioseph ab aramathia, qui et dominum sepeliuit, Anno ab incarnatione domini lxiiij. et ab assumptione beate marie xv. ; quibus xij. hide a paganis regibus ibidem inuentis erant concessæ et confirmate; qui ibidem commorantes, per gabrielis archangeli admonitionem ecclesiam in honore sancte marie ex virginis torquatis muros perficientes construxerunt, anno post passionem domini xxxj. ; quam ecclesiam dominus noster ihesus christus in honore sue matris presencialiter dedecauit, et idem Ioseph ab aramathia cum filio suo Iosepho et ceteris suis socijs ibidem vitam suam finisse multi testantur, etc."

A very similar account is given in the Historia Johannis Glas-toniensis, ed. Hearne, vol. i. p. 1.

"Anno post passionem Domini trecesimo primo duodecim ex discipulis Sancti Philippi apostoli, ex quibus Joseph ab Arimathia primus erat, in terram istam venerunt, qui regi Arvirago renuenti Christianitatem optulerunt. Tamen locum istum cum duodecim hidis terræ ab eo impetraverunt, in quo virginis torquatis muros perficientes, primam hujus regni construxerunt ecclesiam, quam Christus in honorem suæ matris, & locum ad sepulturam servorum suorum presencialiter

dedicavit. Isti duodecim & eorum successores, diu sub eodem numero heremiticam vitam hic ducentes, magnam multitudinem paganorum ad fidem Christi converterunt."

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## NOTES TO "DE SANCTO JOSEPH AB ARIMATHIA."

This extract from "The Kalendre of the New Legende of Englande" is a mere epitome of the account in Capgrave's *Nova Legenda Angliæ*, but all reference to the "book called the Graal" seems to be carefully avoided.

P. 34, l. 3. The Latin hexameters commencing "Intrat Aualloniam" have been already printed on p. 69, in their due place in Capgrave's account.

P. 34, l. 8. The *two kings* were Arviragus and Coillus, as in Capgrave's account, on p. 70.

P. 34, l. 10. *whiche to this day be called the .xii. hydes.* This statement is, I suppose, still true even at the present day. At any rate the mention of "a district, denominated to this day 'the twelve hides of Glaston'" occurs in Dugdale's *Monasticon*, v. i, p. 1; see the whole passage, as quoted in the preface.

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## NOTES TO THE VERSE "LYFE" PRINTED BY PYNSON, A.D. 1520.

The first 216 lines agree with the accounts already given, and seem to be from the same source, viz. Capgrave's *Nova Legenda Angliæ*. The latter part of the poem is sufficiently original, and was probably written in the year 1502, or soon after.

L. 5. *v. welles.* i. e. the five wounds. For the story of Longinus, see *Piers the Plowman*, B. xviii. 78—91, &c. It is taken from the Apocryphal Gospel of Nicodemus.

13. *perysshed*, pierced; as at p. 31, l. 28. This curious spelling also occurs in some MSS. of *Piers the Plowman*; see the footnote to Text B. xvii. 189.

32. The *two cruets* are shewn in the woodcut on the title page; p. 35.

125. *of ioye seperate*; this corresponds to p. 31, l. 13.

174. See note to p. 31, l. 32.

194. Arviragus, the younger son of Cymbeline, is Shakespeare's Arviragus. See *Lazamon's Brut*, v. i. p. 392, and *Spenser's Faerie Queene*, bk. ii. c. x. st. 52, 53.

234. The 18th year of Henry the Seventh began Aug. 22, 1502, and ended Aug. 21, 1503. The writer is here referring to the numerous cures said to have taken place chiefly in April, 1502 (cf. note to l. 289), but the first cure which he mentions must have taken place in 1501, when two young women of Dolting or Doultling parish, near Shepton Mallet, "made their offering" on St Simon's day, Oct. 28. After this happened many a miracle (l. 241), followed by a "continuance of grace" (l. 257), and then the numerous miracles in April, 1502, in the middle of Henry's eighteenth year.

245. *Four hundred* should surely be *fourteen hundred*. If Joseph died in the latter half of the first century (cf. l. 136), this would come nearly right.

258. Banwell lies a few miles to the N.W. of Axbridge.

277. This is the 9th of April, 1502, a Saturday.

282. *lyghtes carè*, Query, Light's Cary, as implied by the rime. There is also a Castle Cary in the same county.

289. The 10th day of April fell on Sunday in 1502, and as this year was the 18th of Henry the Seventh, it is doubtless this year meant. In fact, this point admits of exact proof; for, owing to the year 1508 being a leap-year, the 10th of April did not again fall on Sunday till 1513, when "Henry our kyng," mentioned in l. 234, had ceased to exist.

295. St Mark's day; i. e. April 25, 1502, being Monday.

305. Milborne Port is near the border of Somersetshire, towards Dorsetshire.

313. There are several villages named Compton in Somersetshire, as Compton Bishop, near Axbridge; Compton Martin, several miles to the Eastward of Axbridge; Compton Dando, not very far from Bath; and Compton Dundon, to the S. of Glastonbury. Probably the last of these is here intended.

321. Pilton is on the road between Glastonbury and Shepton Mallet.

370. The story about St David is to the effect that the Saint came to Glastonbury to consecrate the church which had just been rebuilt there, when Our Saviour appeared to him and told him that it had already been consecrated by Himself; in sign whereof, He caused two holes to appear in the Saint's hands, which closed up again after mass had been said. See Hearne's edition of *Johannes Glastoniensis*, p. 2.

378. The miraculous walnut-tree is noticed by Camden; see Chambers' *Book of Days*, vol. ii, p. 759, and Hearne's *History and Antiquities of Glastonbury*. St Barnabas' day, June 11, was, before the change of style, the day of the summer solstice; possibly the budding of the tree was supposed to be influenced by the sun's position in the zodiac.

385. The story of the hawthorn-tree is also quoted by Chambers from Hearne. *Werrall* is a local abbreviation of *Weary-all-Hill*, on the south ridge of which the tree grew. The following account is too good to be passed over. "Concerning the alleged flowering of the tree on Christmas-day especially, there is a curious entry in the *Gentleman's Magazine* for January, 1753, when the public were under some embar-

rassment as to dates, owing to the change from the old style to the new.—'Glastonbury.—A vast concourse of people attended the noted thorn on Christmas-day, new style; but, to their great disappointment, there was no appearance of its blowing, which made them watch it narrowly the 5th of January, the Christmas-day, old style, when it blew as usual.' Whether or not we credit the fact, that the tree *did* blossom precisely on the day in question, it is worthy of note that although the second trunk of the famous legendary tree had been cut down and removed a century before, some one particular tree was still regarded as the wonderful shrub in question, the perennial miracle." Chambers, *Book of Days*, ii. 759. And this miracle happened less than a hundred and twenty years ago!

401. A PRAYSYNG TO JOSEPH. Every stanza ends with a similar line, forming a sort of burden. If the third and fourth stanzas be transposed, these final lines agree better together. The evident object of the prayer is expressed in l. 452.

P. 52. The office is printed as in Pynson; but it ought rather to be arranged in lines as under.

Joseph, serue dei	[Sancte ?] Joseph,
omnipotentis	[Christi ?] discipule,
miserere mei	da in futuris
malefactoris.	agenda facere,
Esto michi solamen	in non agendis
in suspiriis,	vin hec resistere,
continuum iuamen	in virtuosis
in molestiis.	vitam terminare,
Super id quod opto	demum in celis
da remedium,	tecum habitare,
& tollatur eo	
quicquid dissonum.	

*Versus.* Sancte Ioseph, Christi discipule, &c.

*Responsorium.* Intercede pro nobis ad Iesum qui elegit te. *Oremus.*

Domine Iesu Christe, cui omnis lingua confitetur, respice in nos seruos tuos, et placare precibus tui dilecti discipuli Ioseph; vt, ipso intercedente, mereamur in presentia habere peccati remedium, et in futuro tue visionis dulcedinem. Qui vivis, &c.

*Responsorium.* Serue dei, Ioseph sanctissime,  
preces nostras clementer accipe,  
morbos, cædes, et pestes remoue.  
Et si meremur iam penas luere,  
Christum regem superne glorie  
non iratum, sed blandum effice.

*Versus.* Vt cum ceperit mundum discernere,  
et in dextris oues reponere,  
non ira[tum, sed blandum effice].

*Oratio.* Omnipotens, sempiternus Deus, &c.

## GLOSSARIAL INDEX TO "JOSEPH OF ARAMATHIE."

## ABBREVIATIONS, &amp;c.

Dan. Danish.—Du. Dutch.—F. French.—G. German.—Icel. Icelandic.—Lat. Latin.—A.S. Anglo-Saxon.—Ch. Chaucer.—P. Pl. Piers Plowman.—All. P. Alliterative Poems (ed. Morris, E.E.T.S.).—Prompt. Parv. Promptorium Parvulorum (ed. Way, Camden Soc.).—Will. of P. William of Palerne (ed. Skeat, E.E.T.S.), to which the reader is particularly referred.

The following are used in a special sense—*v.* a verb in the infinitive mood; *pr. s.* present tense, 3rd person singular; *pr. pl.* present tense, 3rd person plural; *pt. s.* past tense, 3rd person singular; *pt. pl.* past tense, 3rd person plural. Other persons are denoted by 1 *p.* and 2 *p.* Also *imp.* is used for the imperative mood, 2nd person, and *pp.* for the past participle.

A, *in phr.* wel a two hundred = about two hundred, 521; see also l. 549.

A-bak, *adv.* backwards, 496. A.S. *on-bæc.*

A-bascht, *pp.* abashed, terrified, 202. O.Fr. *estahir*. See Pr. Parv. and Partenay.

A-brod, *adv.* abroad, 501.

A-byden him, *vb. refl.* remain, 701.

A-doun, *adv.* down, 642. A.S. *of-dæne*. Havelok.

A-dred, *pp.* afraid, 47. Hav.

A-ferd, *pp.* afraid, 203, 412. Crede. See Ferd.

Afurst, *adj.* athirst, very thirsty, 553. P. Pl.

A-grisen, *pr. pl.* grow terrified, 236. Will. of Pal.

Allynge, *adv.* completely, absolutely; hence, allynge to carpe = altogether (the right thing) to speak, quite (the thing) to speak, 440. A.S. *eallunga, eallunga, al-lunga*, entirely, absolutely, altogether.

Also, as; also wel = as well, 113; also fresch as = as fresh as, 595.

A-mende, *v.* to mend, repair (shoes), 423.

A-middes, *prep.* amidst, in the middle of, 602. Ch.

A-morwe, on the morrow, 34; cf. "In þe morwe," 26.

An heiȝ, on high, 2;—vppon heiȝ, 503;—on heiȝ, 182.

And, if, 48, 389; *written &*, 73; and we be = if we should be, 494.



- A-non, *adv.* anon, 628, 670. A.S. *on an*, in one; hence, immediately.
- A-noþur (*put for an oþur*), a second, 179; another, 378.
- An-oygnten, *v.* to anoint, 304. Miswritten *an-oygten* in the MS.
- A-pertliche, *adv.* evidently, plainly, 276. Ch.
- Ar, *conj.* ere, before, 122, 127.
- Armure, *sb.* armour, 563.
- A-scries, *pr. s.* cries out to, shouts to, 530. Cf. Sw. *anskri*, an outcry, scream, cry; O.Fr. *escrier*, to call out. Will. of Pal. and Ch.
- A-semblet, *pp.* met in a hostile manner, encountered, 520. Will. of Pal.
- Asur, *sb.* azure, blue, 194.
- Atenes, *adv.* at once, 51;—at enes, 181. Cf. Enes.
- Atte, at the, 281, 705. Will. of P.
- A-two, *adv.* asunder, in twain, 103.
- A-twynne, *adv.* apart, asunder, in twain, 49. Ch.
- Auentures, *sb. pl.* adventures, 232.
- Auntres, *properly sb. pl.* adventures; *but probably miswritten for* auntrous, *adj.* adventurous, 320. Cf. *auntrose* in Will. of P.
- Auter, *sb.* an altar, 295.
- Auzte, *pt. s.* possessed, 434. See Ouzte.
- Ay, *adv.* ever; ay forth = ever after, 126.
- A-zein, *adv.* again (with the idea of recurrence), 12, 25; back again, 207; in return, 393.
- A-zein, *prep.* against, 106; him a-zeynes, to meet him, in the opposite direction to himself, 459;—a-zeines, 562. Will. of P.
- Bad, *pt. s.* begged, prayed, intreated, 637, 648. A.S. *biddan*, to ask.
- Bad, *pt. s.* bade. See Beode.
- Bale, *sb.* death, destruction, 502. A.S. *bealu*.
- Bar, *pt. s.* bare, 152;—baar, 566;—beer, 502; *pl.* beeren, 453.
- Baronage, *sb.* nobility, nobles, 62. Havelok.
- Basin, *sb.* 697;—basyn, 286.
- Batayle, *sb.* a battalion, squadron, 527, 538; battle, 571.
- Bed, *pt. s.* dealt (lit. offered), 502. See Beode.
- Beden, *pp.* appointed, lit. bidden, 416. See Beode.
- Beer, *pt. s.* bare, 502; *pl.* beeren, 453. See Bar.
- Be-hynde, *adv.* in the rear, 30.
- Be-knownen, *v.* to confess, 665. [Unless it is two words, *be knownen* = be known.]
- Ben, *v.* to be, 248;—beo, 323, 388;—bi, 82; 2 *p. s. pr.* (*with fut. sense*) beost, shalt be, 308; *pr. s.* (*with fut. sense*) beos, will be, 216; 2 *p. pl. pr.* ben, 66; *pr. pl.* beon, 168;—ben, 140;—beþ, 409;—beoþ, 331;—aren, 672; *pr. s. subj.* beo, 388;—be, 469; *imp. s.* beo þou, 80; *pl.* beo 3e, 245; *pp.* I-ben, 153;—I-beo, 469;—be, 626;—ben, 153; 2 *p. s. pl.* were, 428;—weore, 430; *pt. s. subj.* weore, 447; &c.
- Bente, *sb.* grassy plain, plain, 450, 489. G. *binse*, a rush.
- Beo, *prep.* by, 366.
- Beo, Beos, Beost. See Ben.
- Beode, *v.* to offer, 387; *pr. s.* biddes, 22; *pt. s.* bad, bade, 31, 84, 637, 643;—bed, offered, dealt, 502; *pp.* beden, appointed, 416. A.S. *beodan*, to bid, offer.
- Bernes, *sb. pl.* men, 414. See Burnes.
- Bert, *sb.* heard, 648.
- Bi, *prep.* concerning, with regard to, 169.

- Bi, *v.* be, 82. See note. Cf. Ben.  
 Bi-com, *pt. s.* had got to, had taken himself off, 607. So we hear people say, "one wonders *where he is gone to.*" Cf. P. Plow. B. v. 651. Cf. G. *beikommen*, to reach to.  
 Biddes, *pr. s.* bids, 22. See Beode.  
 Bi-falle, *v.* to befall, 488.  
 Bi-foren, *adv.* before, in front, 28; before (in point of time), 85, 118; *prep.* in front of, before, 167.  
 Biggore, *adj. pl. comp.* stronger, 452.  
 Bigly, *adv.* stoutly, boldly, 571. All. P.  
 Bi-gonnen, *pt. pl.* began, 575. Or it may be the *pp.*  
 Bi-halue, *sb.* behalf, 589; *vppon* my bi-halue = for my sake.  
 Bi-heete, *v.* to promise, 67;—bi-hote, 621, 640. Hav.  
 Bi-heolden, *pt. pl.* beheld, 686.  
 Bi-leeue, *sb.* belief, 358.  
 Bi-leued, *pp.* left behind, 616. Will. of P.  
 Bi-reuen, *v.* to bereave, 356.  
 Bi-sydes, *adv.* near at hand, hard by, 527.  
 Bi-take, *v.* to commit to one's care, entrust, 253; to pledge (one's truth), 624; 1 *p. s. pr.* beo-take, 306; *pt. s.* bi-tauzte, gave (it to), 661; *pt. pl.* bi-tauzten, 708. Hav.  
 Bi þat, by that time, 324; by the time that, 473.  
 Bi-penkes him, bethinks him, remembers, 237. Will. of P.  
 Blencheden, *pt. pl.* looked with blinking eyes; blencheden a-boue = opened their eyes and looked up, 586.  
 Blusch, *sb.* look, glance, 657. All. P.  
 Bok, *sb.* a book, 642.  
 Bone, *sb.* command, 268;—boone, prayer, 227. All. P.  
 Boone, *sb.* boon, prayer, 227. See Bone.  
 Bord, *sb.* a table, viz. the sacramental table, 660.  
 Boskes, *pr. s.* gets ready, prepares (letters), 414, 472; *pt. pl.* bosked hem out, came out, 13; *pp.* bosked, royally arrayed, 111;—I-bosket, 153;—bosket, arrayed, in order, 527. See Buskes.  
 Bote, *conj.* except, 43, 141; *adv.* only, 338.  
 Bopem, *sb.* the bottom (of the pit or prison), 15.  
 Boto, both two, both, 300. A.S. *bútk, bátwá*, both the two, from *bá*, both, *twá*, two. Cf. *bope two* in l. 697; and P. Pl. A. ii. 36.  
 Boun, *adj.* prepared, ready, 26, 461. Icel. *buinn*, prepared. All. P.  
 Bounen, *v.* to make ready, array, 414;—boune, 472. Troy Book, 827.  
 Bouwes, *pr. s.* bends or makes his way, 571;—bowes to, bends over, 387; *pr. pl.* bouwe, incline, bend (their way), 489; *pres. part.* bouwynde, bowing, bending down, 294.  
 Bradde, *pt. s.* made broad, i. e. spread open, 642.  
 Braset, *pp.* lit. braced, i. e. tightly held, 380. See I-braced.  
 Breek, *pt. s.* brake, scattered, 501.  
 Bren, *imp. s.* burn, 103.  
 Brimme, *sb.* brim, edge, 458. A.S. *brymme*.  
 Brusede, *pt. s.* bruised, 501.  
 Burnes, *sb. pl.* men, 501, 708;—buirnes, 29;—bernes, 414. A.S. *beorn*.  
 Buskes, *pr. s.* repairs, goes, 202, 233, 450; comes, 354. All. P. See Boskes.

- Byden, *pr. pl.* abide, are waiting, 450;—bydes, wait for, 468.
- Carke, *pr. pl.* are anxious, 30. A.S. *becarcan*, to take care concerning (Lye); A.S. *carc*, *cearc*, care; mod. E. *cark*; cf. O.H.G. *karc*, *karch*, *charch*, clever (*perhaps originally solicitous*). See *Carking* in Atkinson's Cleveland Glossary. It occurs in the *Plowman's Tale*.
- Carpen, *v.* to speak, 175, 615;—carpe, 440; 1 *p. pr. pl.* we speak, 212. Will. of P.
- Casten, *v.* to confute, refute, 703; 2 *p. s. pr.* castest, 117. Lit. it means to throw, or overthrow; cf. Sw. *kasta*, Dan. *kaste*. See *Kest* in All. P.
- Chambre-wouh, *sb.* chamber-wall or wooden partition, 204.
- Cher, *sb.* countenance, 83. Ch.
- Child, *sb. used of a grown-up person*, viz. Jesus, 560.
- Childre, *sb. pl.* children, 493.
- Clanses, *pr. s.* cleanses, 198.
- Clepeþ, 2 *p. pl. pr.* ye call, name, 379;—clepen (*either inf. or pr. pl.*), 692. A.S. *cleopian*.
- Clergye, *sb.* learning, 171. P. Pl.
- Come, 2 *p. s. pt.* didst come, 434; *pl. s.* com, there came, 21; *pl. comen*, 91, 283;—come, 35; *pp. comen*, 622.
- Come, *sb.* coming, method of approach, 206; coming, advance, 596.
- Con, *pr. s.* he knows, 171; 1 *p. s. pr.* I can, 402; 2 *p. const.* canst, 401, 421. See *Cunne*.
- Coroune, *sb.* crown (viz. of thorns), 263.
- Cristendom, *sb.* Christianity, 632, 662.
- Cristene, *v.* to Christianize, 703.
- Crois, *sb.* a cross, 446.
- Cruetes, *sb. pl.* cruets, 287.
- Cuipe, *v.* to make evident, shew, 484. See *Kipen* in Will. of P.
- Culles, *pr. s.* strikes; culles on = strikes upon, hits a *killing* blow upon, 545.
- Cun, *sb.* kin, 422.
- Cunne, *pr. s.* 1 *p.* I know, 48;—con, 402; *pr. s. con.* 171; 2 *p. const.* (canst), 401, 421.
- Cupþe, *sb.* native country, 18;—kupþe, country, kingdom, 434. A.S. *cyþe*, a region, native country. All. P.
- De-deyn, *sb.* disdain, 244. See *Dedain* in Will. of P.
- Defaute, *sb.* fault, 307.
- Demayzen, *v.* to fear, be dismayed, 31;—demayen, 84. Span. *desmayar*, to be dispirited. Cf. O.Fr. *esmaier*, to amaze. See *Demaye* in Halliwell.
- Deore, *adv.* dearly, 69.
- Dere, *adj.* noble, excellent, i. e. fertile, 37. Cf. "þe dere kyng," "his dere knyghtes," *Morte Arthure*, 1601, 1602.
- Derne, *adj.* secret, 576. Ch.
- Derue, *v.* to afflict, harm, 47; *pt. s.* deruede, vexed, 535. A.S. *deorfun*, to toil; O.Fries. *forderva*, to perish; G. *verderben*, act. to spoil, neut. to perish.
- Deþ, *sb.* death (with þe prefixed), 514, 534.
- Digne, *adj.* worthy, 252. Ch.
- Discounfitede (*read* discountfited), *pp.* discountfited, 61.
- Diskeueret, *pp.* disclosed, 350. It means that Evelak had disclosed the marvels which he saw to his chamberlain. Hem = them, sc. the marvels.
- Dispit, *sb.* despite, harm, injury, 581. See *Despit*, Will. of P.
- Dizen, *v.* to die, 495; dye, 390; *pt. s.* diþede, 132, 134.

- Digt, *pp.* dressed, prepared, ready, 34. Cf. I-diht. Ch.
- Don, *v.* to do, 26 ;—done, *in phr.* haue to done = have to be busy, 161 ;—do [þe] to preue, cause [thee] to experience, 389 ;—do in, put in, 40 ; *pr. s.* dos, 233 ; causes, 252 ; *pl.* don hem to 3onge, set out to go, 34 ; *pt. s.* dude, 90 ; caused, 129 ; 1 *p. pl.* duden, did, 659 ; *imp. s.* do aweī, put away, 102 ; do me, give to me, 623 ; do tel me, 391 ; *pp.* do, 524.
- Dorste, 1 *p. s. pt.* I durst, 664.
- Douhtilyche, *adv.* doughtily, bravely, 495.
- Douȝti, *adj.* doughty, 480. Will. of P.
- Dredde, *pt. s.* dreaded, 132.
- Duntes, *sb. pl.* dints, blows, 598. See *Dint*, Will. of P.
- Duppes, *pr. s.* dips, dives, drops, 534.
- Eft, *adv.* again, 359.
- Eir, *sb.* heir, 19.
- Eīper, each (of them), 286.
- Eīzen, *sb. pl.* eyes, 362.
- Eke, *adv.* also, 22, 160.
- Elles, *adv.* otherwise, in another way, 119, 256.
- Enes, *adv.* once, 25 ; at enes = at once, 181, 517.
- Enkes, *sb. pl.* inks, colours, 194. Fr. *encres*. See Wycliffite Glossary.
- Er, *conj.* ere, before, 524. See *Ar*.
- Eodest, *pt. s.* wentest, 4, 641 ; *pt. pl.* eoden, 326.
- Eornen, *pr. pl.* they run, flow ; eornen of blod = they drip with blood, 275. A.S. *grnan*, to run. Cf. *Renne*.
- Er, *adv.* formerly, once, at first, 242. See *Ar* and *Erest*.
- Erest, *adv.* erst, first, 56. A.S. *derest*, from *dr*. See *Ar*.
- Est, *sb.* the east, 91.
- Euel, *sb.* disease, 644.
- Euel, *adj.* hard, difficult, 667.
- Falle, *v.* to happen, befall, 190 ; hit falles not = it is not possible, 598. Will. of P.
- Fallen, *v. tr.* to fell, 558 ; *pt. s.* fel, struck, 569 ; *pt. pl.* fullen to = felled upon, struck violent blows on, 539.
- Fare, *v.* to go, 63 ; fare to hem = go to meet them, i. e. the enemy ; —faren, 506 ; *pt. s.* ferde, fared, went, 28, 557 ; *pl.* ferdien, 53, 368 ; contrived to do (with little), 626 ; aȝeyn ferdien, returned, 558 ; *pt. s.* ferede, should prove to be, 413. A.S. *faran*. Will. of P.
- Faste, *adv.* close, 522, 635. So in *Will. of Palerne*, 3.
- Fastenen, *v.* to fasten, 249 ; *pp.* fastned, 626.
- Faus, *sb.* either (1) haste (the modern *faux*), or (2) falseness, defect, deceit, 208. The alliteration renders it probable that the latter is right, and that it merely repeats *faute* under another form. Roquefort gives *faucer*, to deceive, *faux*, false, and the mod. Fr. *faux* is a *sb.* as well as an *adj.*
- Faute, *sb.* fault, defect (in the wall), 208.
- Fayn, *adv.* gladly, 179. Will. of P.
- Faynede, *pt. pl.* gladdened, flattered, 243. A.S. *fægenian*, to rejoice.
- Feire, *adv.* fairly, suitably, 564.
- Fel. See *Fallen*.
- Fel, *pt. s.* fell, 582.
- Felauschipe, *sb.* intercourse, 84 ; —felauschupe, a company, set of companions, 165.
- Felde, *pt. s.* fell, 203. Hence possibly, in l. 2698 of *Havelok*, we may read *ne felden*, did not *fall*, instead of "did not *fell*."

- Felle, *v.* to fell, 368. Hav.  
 Feol, *adj.* fell, fierce (?), 665. An unusual spelling.  
 Feole, *adj. pl.* many, 18, 90, 100, 147.  
 Feor, *adv.* far, very much, greatly, 552; *bi fer* = by far, 592.  
 Ferd, *sb.* fear, 188. See Fert.  
 Ferd, *pp.* afraid, 189.  
 Ferde, *sb.* a host, army, company, 12. A.S. *ferd*, *fyrð*.  
 Ferde, Ferden. See Fare.  
 Ferede, *pt. s. subj.* fared, i. e. should turn out to be, 413. See Fare.  
 Feres, prob. an error for *beres* = bears, 189; for this seems to suit the alliteration better. Yet *feres* may be from the A.S. *fērian*, to convey, carry; whence our *ferry*. See *ferien* in Stratmann.  
 Ferli, *adv.* wonderfully, 154.  
 Ferli, *sb.* wonder, marvel, 210. Will. of P.  
 Ferly, *adj.* wonderful, 568.  
 Fert, *sb.* fear, 18;—ferd, 188.  
 Fette, *v.* to fetch; *lette fette* = caused to be fetched, 167; *pt. s.* fette, 12, 147. Ch.  
 Feye, *adj.* dead, 558;—feize, 569; *pl.* feye, 368. A.S. *fēge*, Icel. *feigr*.  
 Fleih, *pt. s.* flew, fled, 98;—fleyz, 385; *pl.* flowen (fled), 18; (flew), 362.  
 Flote, *sb.* a troop, company, 28. O.Fr. *flote*, a troop; Low Lat. *flota*, a fleet of ships; from *fluctus*.  
 Flowen. See Fleih.  
 Fluizt, *sb.* flight, 506.  
 Folewede, *pt. pl.* followed, 28; *imp. pl.* folewep, 245; *pres. part.* folewynde, 551; *pp.* folewede, 569.  
 Folfulle, *v.* to fulfil, 68.  
 Folfulsened, *pp.* fully accom-  
 plished, 618. From *fol* = full, and *fulsen* = *fulsten*, A.S. *fylstan*, to aid, support, the stem of which agrees with the O.H.G. *follest* or *volleist*, completion; from the root of *full*. It is thus a strengthened form of *to fulfil*.  
 Folwed, Folewede, Folewen. See Fulwed.  
 Fond, *pt. s.* found, 242, 462.  
 Fondes, Fondet. See Founde.  
 Fonge, *v.* to apprehend, attain to, 371;—fongen, to receive, 622; *pr. s.* fonges, takes, 52; draws, 568; *pt. s.* fongede, took, 143. All. P.  
 Fontston, *sb.* a font-stone, a font, 7. See Hampole, *Pr. of Consc.* 3311. Ch.  
 Foorme, *sb.* form, 561.  
 Foote, *sb. pl.* feet (in measurement), as we now sometimes say "a hundred foot," 14.  
 For, *conj.* because, 428, 438.  
 For, *prep.* as regards; for him = as regards thy child, 85.  
 Fore, *adv.* forth, 110. Fore telle = tell forth, declare; cf. Life of Becket, ed. W. H. Black, 31. Fore seiden = said beforehand or declared, 208.  
 For-fouzten, *pp.* exhausted with fighting, 577. Will. of P.  
 For-let, *pp.* either abandoned, forsaken; so that for-let of heore oune = forsaken by their own people; or else deprived, i. e. of their own land. The latter makes the better sense, but lacks authority. For-lete (= forsaken) occurs in Alexander, l. 679 (printed in the appendix to William of Palerne), and in the Wycliffite Glossary.  
 Forme, *adj.* first, 685. Mæso-Goth. *fruma*, first.  
 Forsake, *v.* to deny; *pp.* forsaken, refused, 64. See P. Plowman, B. v. 431.

- For-set, *pp.* set aside, snubbed, 487. Cf. A.S. *forsittan*, to neglect.
- Forsope, *written for* for sope, i. e. for the truth, in truth, 3, 86, 99; cf. l. 523.
- Forta, *put for* for to, 15, 40, 116, 199, 703.
- Forþ wip, right against, over against, 267.
- Forþi, *conj.* on that account, 439, 465. *But in l. 603 it seems to mean* on what account, wherefore, why.
- Forþinkes, *pr. s. impers.* it repents me, 487. Will. of P.
- Forþward, *adv.* forward, 53. Will. of P.
- For-ȝiue, 1 *p. s. pr.* I forgive, 250; 2 *p. s. pt.* for-ȝaf, didst forgive, 223.
- Founde, *v.* to go towards, approach (*with dat.*), 367;—founden, to go, 506; *pr. s.* fondes, goes, 537; *pt. s.* fondet, came, 12; *pt. pl.* foundeden, went forward, advanced, 596. In a slightly different sense, *pt. s.* fondede, tried, proved, 505. See *Fonden*, Will. of P.
- Foundeor, *sb.* founder, Maker, Creator, 68, 673. O.F. *fondeur*, a creator.
- Frusschede, *pt. pl.* bruised, dashed in pieces, 505. Fr. *froisser*.
- Fuir, *sb.* fire, 260.
- Fullen, *pt. s.* fell; fullen to = fell upon, 539. The spelling *fullen* occurs in the Castle of Love, ed. Weymouth.
- Fullouȝt, *sb.* baptism, 682;—fullouht, 693. A.S. *fulluht*.
- Fulwede, *pt. s.* baptized, 683;—folwed, 691;—folewede, 10;—folwede, 694; *pp.* fulwed, 699; *pr. pl.* folewen, 8. A.S. *fulwian*.
- Gete, *v.* to beget, 230; to get, obtain, 23; *pp.* geten, in *phr.* geten on hem = approached towards them, i. e. they were within a glaive's length of them, 497; attained, reached, 523.
- Geyn, *adj.* suitable, 299. In N.E. *gain* is near, direct, handy, convenient; O.Swed. *gen*, direct; Icel. *gegn*, direct, ready, from Icel. prep. *gegn*, over against, cf. G. *gegen*, against; Sw. *gen*, near.
- Geynliche, *adv.* suitably, conveniently, 298.
- Gleyue, *sb.* a glaive, falchion, curved sword, 497. W. *glais*, a crooked sword.
- God, *adj.* good, 66. See Greipe.
- Gome, *sb.* a man, 531. Will. of P.
- Gon, *v.* to go, 24, 82; *pr. pl.* gon, 702; *imp. pl.* gos, 373.
- Gost, *sb.* spirit, 49, 315. Ch.
- Gostliche, *adv.* spiritually, 122, 135; *adj.* spiritual, 280.
- Grame, *sb.* anger, vexation, 539. Ch.
- Greipe, *v.* to array, 299. Icel. *greiða*. Will. of P.
- Greipe, *sb.* preparation, arrangement; god greipe = good arrangement, i. e. satisfactory, 66; bi god greype = satisfactorily, admittedly, 341. Icel. *greiði*.
- Greipli, *adj.* excellent, 88. Very rare as an adj.
- Gretnede, *pt. s.* became great (with child), 88.
- Gultus, *sb. pl.* guilts, sins, 249.
- Ha. See Haue.
- Hache, *sb.* axe, 503, 544, 587. Cf. Pol-hache.
- Hakken, *pr. pl.* hack, cut, 512.
- Halp, 1 *p. s. pt.* helped, 484; *pt. s.* 675.
- Halse, 1 *p. s. pr.* I entreat, conjure, 400. Ch.
- Halt, *pp.* held, esteemed, 122.

- Halue, *sb.* a helve, haft (of an axe), 503. A.S. *helf*, *hielf*.
- Halue, *sb.* side (lit. half), 549. Ch.
- Haly, *adj.* holy, 288, 314.
- Haspet, *pp.* fastened with a hasp, 205. A.S. *hæpsian*.
- Hauberkes, *sb. pl.* hauberks, 509. Ch.
- Haunsen, *v.* to enhance, exalt, increase, 225, 232. "Hawncyn, or heynyn, hawtyn, hawnsyn or yn heynyn, hawten or heithyn vp, *Exalto, elevo, sublevo*." Prompt. Parv. Halliwell quotes *Hanse*, to exalt, from the Coventry Mysteries. The French romance has the word *essauchier* thrice, in this passage; see *Hizen*.
- Haue, *v.* 63;—ha, 351, 578;—han, 524; 1 *p. s. pr.* haue, 141; 2 *p. hast*, 350; 3 *p. has*, 405; 2 *p. pl. han*, 247; 3 *p. han*, 61, 469; *pt. s. hedde*, 503; *pt. pl. hedden*, 244;—hadden, 474;—haden, 676; *imp. s. haue* (bou), 210, 589; *pt. s. subj. hedde*, would have, 153.
- He, *pron. fem.* she, 83;—heo, 87. A.S. *heo*.
- Hedde, Hedden. See *Haue*.
- Heiz, *adj.* high, 153; exalted, mysterious, 159;—heize, 698; *superl. hizeste*, 254. Vppon *heiz*, on high, 503.
- Heizpe, *sb.* height, 192. Cf. *Hezpe* in All. P.
- Hele, *sb.* health, prosperity, success, 617; recovery from sickness or disease, 372, 634, 637. All. P.
- Helede, *pt. s. intr.* healed, became whole, 681. Will. of P.
- Hem, them, 31; *dat. heom*, 367.
- Henne, *adv.* hence, 215, 641. Ch.
- Hente, *pt. s.* caught hold of, seized, 382; hente vp, caught up, caught and lifted, 532. Ch.
- Heo, (1) she, 87, 461; (2) he, 97; (3) they, 283; *dat. pl. heom*, 130.
- Heold, *pt. s.* held, 134, 360, 591; heold pider, went thither, 113;—huld, 504; *pl. heolden*, considered, 430; *pp. holden*, considered as, 95, 254;—halt, 122; *imp. pl. holdes ou*, keep yourselves, 492. See *Huld*.
- Heom. See *Heo and Hem*.
- Heore, their (*lit.* of them), 18, 20, 101;—here, 30.
- Heowen, *pr. pl.* hew, 511.
- Herbarwe, *sb.* harbour, lodging, accommodation, 30;—herborwe, 32. Ch.
- Here, *v.* to hear, 45;—heere, 109; *pt. s. herde*, 31; *pt. pl. herden*, 2.
- Herre, *adj. comp.* higher, 430. A.S. *hyrra*.
- Hete, 1 *p. s. pr.* I promise, declare, 412, 669. Ch.
- Hettestou (for hettest þou), 2 *p. pr. s.* art thou called, 155. Ch.
- Heuior, *adj. or adv.* heavier, 592.
- Him, in *dative case*, to him, 21.
- Hise, *pl. possess. pr.* his, 24.
- Hit, *neut. pron.* it, 440.
- Hize, *v.* to go quickly, in *phr.* he let water hize, he caused water to go about quickly, 698. *Hize* is sometimes used in the sense of "to cause to hasten," as in Will. of P. 1482, and this seems to be the construction here—"he caused water to fly about."
- Hizen, *v.* to exalt, 226; *pt. s.* 2 *p. heiztest*, didst exalt, 225. Here the idea of *exaltation* is *thrice* repeated in the words *heiztest*, *haunsen*, *hizen*. So also in the French—"pour ton non *essauchier* et *aleuer* . . . car tu le dois *essauchier* et *acroistre* . . . ke ele [*l'eglise*] soit *essauchie* et *acreue*," &c. Seynt Graal, p. 64. *Hizen* should rather be spelt *Heizen*.

- Hiztest, *pt. s. 2 p.* didst promise, 109. Cf. Hete; see Will. of P.  
 Ho, *pron. inter.* who, 466, 674.  
 Holden, *pp.* reckoned, held (to be), 95, 254; *imp. pl. 2 p.* holdes ou, hold yourselves, keep yourselves, 492. See Heold.  
 Hole, *adj. pl.* whole; *preo* hole = whole three, 340;—*hol, sing.* 681. Will. of P.  
 Holliche, *adv.* wholly, 51, 86, 134, 456.  
 Holt, *sb.* hold, citadel, 410.  
 Hom, *sb.* home, 602; *hom wende* = to go home, 609.  
 Honden, *sb. pl.* hands, 272;—*hondes*, 300, 697.  
 Hondred, hundred, 476.  
 Honginge, *pres. part.* hanging, 205.  
 Hor, *adj.* hoar, hoary, 648.  
 Hors, *sb.* a horse, 563.  
 Horses, *pr. s.* sets upon a horse, 570.  
 Hoten, *pp.* called, named, 79, 82, 231;—*I-hoten*, 291.  
 Houen, *pr. pl.* halt, hover about, 489, 511. All P.  
 Hudden hem, *pt. pl.* hid themselves, 13.  
 Huirne, *sb.* corner, nook, 378; *pl.* huirnes, corners, nooks, hiding-places, 13. Cf. *Hirne* in Ch.  
 Huld, *pt. s.* held, 504; *pt. pl.* hulden (hem), defended (themselves), 512, where the context would rather require the present tense. Cf. Heold. A.S. *healdan*; cf. *halla* in Ihre's Glossary.  
 Huppe, *v.* to hop, leap, leap down, 14.  
 Huttes, *pr. s.* hits, 532.  
 I-ben, *pp.* been, 153;—*ben*, 153.  
 I-blesset, *pp.* blessed, 240.  
 I-boren, *pp.* born, 89;—*i-bore*, 119;—*boren*, 168, 430.  
 I-bosket, *pp.* well arrayed, finely dressed, 153. See Boskes.  
 I-braced, *pp.* tightly fastened, 265. See Braset.  
 I-called, *pp.* called, named, 78, 479;—*called*, 156.  
 Icholde, *put for* ich wolde, I would, 67.  
 Ichul, *put for* ich wol, I will, 253.  
 I-cloped, *pp.* clothed, draped, 295.  
 I-come, *pp.* come, 403.  
 I-diht, *pp.* arrayed, 476.  
 I-fet, *pp.* fetched, brought, 428.  
 I-folwed, *pp.* baptized, 7. See Fulwede.  
 I-graunted, *pp.* granted, 280.  
 I-helet, *pp.* healed, 650.  
 I-hoten, *pp.* named, called, 291.  
 Ilke, *adj.* same, very; *pis* Ilke, 6, 279, 353; *pat* Ilke, 40, 282; *wip* *pat* Ilke, forthwith, 565, 573.  
 In, *sb.* lodging, 163.  
 Inne, *v.* to lodge, 166; *pr. s. act.* innes, provides with lodgings, 174.  
 Inne, *adv.* in, within, 221. Ch.  
 Ioyned, *pp.* lit. enjoined; hence, reproved, 308. See Halliwell, and cf. *ioyned* = appointed in Allit. Poems, ed. Morris, B. 877.  
 Ioynes, *pr. s.* approaches (lit. joins), 407.  
 I-seo, *v.* to see, 498.  
 I-seze, *pp.* seen, 349.  
 I-slawe, *pp.* slain, 96.  
 I-strautz, *pp.* stretched, 269.  
 I-swowen, *pp.* thrown into a swoon, 203.  
 I-tornd, *pp.* converted, 216.  
 Iugget, *pp.* judged (to be), considered, 251.



- I-worpe, *pp.* cast, thrown, 221. *See* Warpes.
- I-writen, *pp.* written, 317.
- Kenne, *v.* to make known, teach, 158;—kennen, to inform, 187 (where *him* must be understood);—kennes, *pr. s.* makes known, teaches, 198; instructs, bids, 446; *pp.* kenned, informed, told, 466. Will. of P.
- Keuered, *pp.* covered, 176; *pt. s.* keuerde, 263.
- Keueren, *pr. pl.* achieve; hence, keueren on = achieve their onward way, go forward, 27. *See* William of Palerne and Gawayne and the Grene Knyzt. Similarly, *keueres vppon* = advances, 406.
- Kuppe, *sb.* kingdom, country, 434. *See* Cupphe.
- Kuynde, *sb.* nature, 106, 131, 133; *pl.* kuyndes, 136. *þe* kuynde = those allied by nature, those that are akin by birth, 488.
- Lacche, *v.* to catch, get hold of, take prisoner, 356; *pt. s.* lauzte, took, received, 222. Will. of P.
- Ladden, *pt. pl.* led, 16. Will. of P.
- Laft, *pp.* (*of trans. vb.*) left, 540. *See* Leuen.
- Lafttest, 2 *p. s. pt.* didst remain, 435; *pt. s.* lafte, remained, 518; *transitive*, lafte, left, 707. Will. of P.
- Lai, Leizen. *See* Liggest.
- Lat, *adj.* slow (lit. late), 695. Mordreyns is supposed to mean "slow of belief." All P.
- Lauhwhen, *pr. pl.* laugh, 2.
- Lauzte, *pt. s.* took, received, 222. *See* Lacche.
- Lees, *pt. s.* lost, 125. Cf. P. Pl. B. vii. 158.
- Leeue, *v.* to believe, 105, 640;—leeuen, 219;—leue, 646; *pt. pl.* leeueden, 101; *imp. s.* leeue, 99.
- Lemedede, *pt. s.* gleamed, glittered, 264;—leomedede, 687. Ch. has the *sb.*
- Lenden, *v.* to arrive, come, 81; *pr. s.* lendes azein = arrives back again, i. e. retires, departs, 207; *pr. pl.* lenden of, go out of, depart from, 709. Cf. A.S. *lendian*, to land.
- Lenes, *pr. s.* lends, gives, imparts, 590; *pt. s.* lente me of = imparted to me some of, 5. Ch.
- Lenge, *v.* to remain, dwell, stay, 162, 603; *pr. s.* lenges, lingers, 207; 2 *p.* lengest, lingerest, 277; 2 *p. s. pt.* lengedest, 429; *pt. pl.* lengede, 16, 17; *pres. part.* lenginde, 20; *pp.* (wast) lenged, didst dwell, 425. Will. of P.
- Lengore, *adv.* longer, 137.
- Leodes, *sb. pl.* people, folks, men, 168, 585. *See* Lud, Will. of P.
- Leomedede. *See* Lemede.
- Leones, *sb. pl.* lions, 222.
- Leoue, *adj. pl.* dear, 240.
- Leres, *pr. s.* teaches, 305. Will. of P.
- Lette, *pt. s.* caused, 94, 167, 173; where *lette fette* = caused to be fetched, *lette lede* = caused to be led;—let hiȝe (*see* Hiȝe), 698. *See* Leten, Will. of P.
- Leue, *v.* to believe, 646. *See* Leeue.
- Leuen, *pr. pl.* leave, 709; *pt. s.* lafte, left, 707; *pp.* laft; 540.
- Leyk, *sb.* play, game, 17. Sw. *lek*.
- Leyser, *sb.* leisure, 164. Ch.
- Lide, *sb.* lid, 41, 257. A.S. *hlid*.
- Liggest, 2 *p. s. pr.* liest, 278; *pt. s.* lai, 176;—lay, 266; *pl.* leizen, 418. Ch.
- Lihte, *v.* to alight, 81; *pr. s.* lihtes, 584; *pt. s.* lihte, alighted, 116, 145. A.S. *lihtan*.
- Lihten, *pr. pl.* kindle, 191.
- Lihtned, *pp.* relieved, 644.

- Liked, *pt. s. impers.* it pleased (with *hem* understood); luyte liked his leyk, his game pleased them little, 17. Will. of P.
- Limes, *sb. pl.* limbs, 151. Ch.
- Limpe, *v.* to happen, turn out, 213; *pr. s. subj.* lympe [MS. *lyme*], may happen, 370. A.S. *limpan*; see *Lympe*, All. P.
- Liuraunce, *sb.* free provision, 163. From Low Lat. *liberare*, to give, bestow.
- Liure, *v.* to deliver, 707. Halliwell.
- Lokynde, *pres. part.* looking, 278.
- Loueliche, *adv.* gladly, 281; kindly, 305. A.S. *lyfelice*, lovingly, willingly, gladly; Bosworth.
- Louses, *pr. s.* looses, sets free, causes to flow (with a preceding *þat* understood), 273; *pt. s.* lousede, let go, 599; *imp. s.* louse, loose thou, open, 49.
- Lufte, *sb.* air, sky, 385. Lazamon.
- Lust, *pr. s. impers.* it pleases, 41.
- Lustnyng, *sb.* listening, attention, 164.
- Luttulde, *pt. s.* became small, diminished, lessened, 145.
- Luyte, *adv.* little, in a small degree, 17;—luite, 148;—much ne luyte, much nor little, 481.
- Luyte, *adj.* little, 554; *pl.* few, 506;—luytel, 39, 644.
- Lympe. See *Limpe*.
- Lynde, *sb.* the linden or lime tree, 585. A.S. *lind*, *linde*. Cf. Chaucer, Rom. Rose, 1385; Clerkes Tale, Lenvoye, 35; and F. Plowman, B. i. 154.
- Lyue, *sb.* life; on lyue = in life, alive, 707.
46. O.F. *manuce*, Lat. *minatio*. See *Melen*.
- Maumetes, *sb. pl.* idols, 102, 373. Ch.
- Maystrie, *sb.* mastery, might, 398. Ch.
- Medlen, *v.* to mingle, 507; *stoures to medlen* means "battles to be engaged in." See *Struien*.
- Meeten, *pr. pl.* meet, 508.
- Melen, *pr. pl.* speak; melen of manas = speak in a threatening manner, 46; 2 *p. s.* melest, 106; *pt. pl.* meleden, 130. Will. of P.
- Mene, 2 *p. pl. pr.* ye say, speak, 379; *pr. s.* menes, speaks, 403. A.S. *mænan*. All. P.
- Mensked, *pp.* worshipped, honoured, 146. All. P. and Will. of P.
- Messenger, *sb.* messenger, 324, 403. Ch.
- Mette, *pt. s.* dreamed, 442. Ch.
- Miztful, *adj.* mighty, 508.
- Mooder, *sb.* mother, 98.
- Morwe, *sb.* morning, 26, 473. Ch.
- Moste, *adj. superl.* most, i. e. greatest, 375.
- Mot, *pr. s.* must, shall, 701; *pl.* mote, 166; moten, 603; 2 *p. s.* most, 230.
- Mowe, *pr. pl.* may, 602; *pt. pl.* mouzten, might, 23.
- Murili, *adv.* lit. merrily; hence, happily, joyfully, 255, 661.
- Myle, *sb. pl.* miles, 417, 418.
- Nare (*put for ne are*), are not, 338, 342.
- Nas (*for ne was*), was not, 126, 146, 593.
- Ne, *conj.* nor, 593.
- Nedde (*for ne hedde*), had not, 118; *pl.* nedden, 247. Cf. *Hedde*.
- Nede, *adv.* of necessity, 230. (We generally find the form *nedes*.)
- Mallen, *pr. pl.* beat, 508. Cf. Lat. *malleus*, E. *mallet*.
- Manas, *sb.* a threat, threatening,

- Neodes, *pr. s. impers.* is needful (for thee), 163.
- Newed, *pp.* renewed, 588.
- Nis, is not; nis not (= ne is not, a double negative), 66; nis (*singly*), 449.
- Niȝt, (*used as a pl.*) nights, 6.
- Nome, *sb.* name, 10, 78, 156, 684, 694.
- Nomelich, *adv.* namely, 670.
- Nomen, *pp.* taken, 405. Ch.
- No-skunus (*for* nos kunus = nones kunnes), of no kind; for nos-kunus þinge = for a thing of no kind, i. e. on no account, 219. See the note.
- Not (*for* ne wot), know not, 467. Cf. Nuste and Wite.
- Note, *v.* to use, make good use of, 588. A.S. *notian*. "Notun or vsyn. Utor." Prompt. Parv.
- Nouþer, *adv.* not where, not whither; nouþer þei nusten, (not) whither they knew not, 702.
- Nouwe, *adv.* now, 1;—nou, 29.
- Nouȝt, *sb.* nothing, i. e. of no value, of no avail, 379.
- Nouȝwhere, *adv.* nowhere, 328, 357.
- Nul (*for* ne wol), I will not, 249.
- Nuste (*for* ne wuste), *pt. pl.* knew not, 129, 199, 608;—nusten, 702. See Wuste.
- O, one, one and the same, 146, 182;—on, 200.
- Of, *prep.* away from, out of, 385; with a *partitive sense*, some of, 404; for, 561.
- Of-fouȝten, *pp.* wearied out with fighting, 552. Cf. For-fouȝten.
- Of-scuteder, *pp.* frightened out of one's wits, 71. Cf. E. *shudder*, G. *schaudern*; we have, in this poem, *fert for ferd*, *wynt for wynd*, and *bert for berd*; so here, *of-scuteder* seems to be for *of-schudered*. But there seems to be no other instance of the word.
- On, *adj.* one, 178; þat on = the one, 183, 261;—on = one and the same, 200;—on þe hiȝeste þing, a thing which is the most mysterious, 254.
- On, *prep.*; stremynge on = streaming with, 560.
- Onswere, *v.* to answer, 377; *pr. s.* onsweres, 393, 467; *pt. s.* onswerde, 674.
- Or, your, 65. So in P. Pl. A.
- Oþer, *conj.* or, 201.
- Oþer, *adj.* second; þat oþer = the second, 262;—þe oþur, 271;—þat oþer = the other, 396.
- Ou. See Ow.
- Ouer-charged, *pp.* oppressed, 552.
- Oune, *adj.* own; on or oune = in our own (land), i. e. while it is still ours; or in our own (way); or perhaps, on behalf of our own, or alone, 495. The *precise* meaning seems uncertain.
- Oure, your, 245, 373, 493. So in P. Pl. A.
- Out, *sb.* aught, any whit, anything, 171, 369, 651; at all, in any way, 370;—ouȝt, 488.
- Ouþer, *adj.* either, 184.
- Out-wip, *adv.* without, on the outer side, outwardly, 186. Cf. Jamieson's Sc. Dict.
- Ouȝt, *sb.* aught, 488. See Out.
- Ouȝte, *pt. s.* possessed, 36, 425;—auȝte, 434; 2 *p.* euele ouȝtest, ill oughtest, i. e. oughtest not (to have done), 486. See Out, Will. of P.
- Ow, you, *acc. of* 3e, 67, 250; *dat.* ou, 73, 460; *acc. ou*, 461. So in P. Pl. A.
- Oygnemens, *sb. pl.* ointments, 303.

- Pallede, *pt. s.* he thrust down, knocked over, 499. P. Pl. B. xvi. 30, 51.
- Parti, *sb.* a part, 45. Ch.
- Payet, *pp.* pleased, satisfied, appeased, 350. Ch.
- Pertly, *adv.* openly, clearly, 141. Will. of P.
- Pleye him, *v. reflex.* to amuse himself, 458.
- Pol-hache, *sb.* pole-axe, 499. Cf. Hache.
- Pors, *sb.* lit. a purse; a bag in which offerings for the idols were kept, 387.
- Prest, *adv.* quickly, 459. Cf. *Prestly*, Will. of P.
- Preue, *v.* to prove, experience, 389; *pt. s.* preuede, proved, tested the strength of, 500. Ch.
- Prikyng, *pres. part.* pricking, spurring, 459. Will. of P.
- Proues, *imp. pl.* essay ye, test ye, 373. Cf. Preue.
- Put, *sb.* pit, underground prison, 4, 221. A.S. *pytt*.
- Rad, *adv.* quickly, 565;—radly, 629. Cf. *redeli* in l. 630. See *Redeli*, Will. of P.
- Radde, *pt. s.* read, 643.
- Red, *sb.* counsel, 63, 491. A.S. *ræd*.
- Redi, *adj.* ready, convenient, 444.
- Renne, *v.* to run, flow, 274. Ch.
- Reowen, *pr. pl. subj.* they may rue, 491. Ch.
- Res, *sb.* attack, 491. A.S. *rese*, *ræs*, violence, attack.
- Reson, *sb.* story, relation, matter, 76; reason, 138.
- Rewes, *pr. s.* pities, 154; *pr. pl. subj.* reowen, may rue, 491.
- Riche, *sb.* kingdom, 307. Will. of P.
- Rihtes, *pr. s.* arrays, sets in right order, 451, 490.
- Rikenen, *v.* to rehearse, 76; 2 *p. s. pr.* rikenest, relatest, 138; *pt. s.* rikenede, rehearsed, said over (the Creed), 629.
- Rikenyng, *sb.* explanation, 444.
- Roche, *sb.* a rock, 522, 604. Ch.
- Roises, *pr. s.* raises, 234. (Probably miswritten for *reises*.)
- Ronkes, *sb. pl.* ranks, rows, 599.
- Roode, *sb.* the cross, 258, 269. Ch.
- Roume, *sb.* space, leisure (lit. room), 444. Ch.
- Roumede, *pt. s.* made roomy, made void, 597.
- Roungede, *pt. s.* champed, gnashed with his teeth, 361. Fr. *ronger*, to gnaw. "*Ronge*, to bite, gnaw. *West*." Halliwell.
- Sacren, *v.* to consecrate, 302; *pt. s.* sacrede, 300.
- Sad, *adj.* settled, firmly fixed, 258. Will. of P.
- Same, *adv.* together, 120. Will. of P.
- Sarrest, *adj.* sorest, 620.
- Sauh. See Seo.
- Sauor, *sb.* a savour, scent, 658.
- Sawes, *sb. pl.* sayings, predictions, 618. Ch.
- Say3. See Seo.
- Scapet, *pp.* scathed, injured, 61.
- Schaft, *sb.* shaft (of a weapon), 510.
- Schal, *pr. s.* (who) shall, 82; 2 *p. schaltou* (for schalt pou), 104; *pl. schul*, mu t they, 45; 1 *p. s. pt. scholde*, i.e. can, 83; *pt. s. scholde*, 107; = would, might, 637; = must, 463; 2 *p. scholdest*, 641.
- Schalkene, *gen. pl.* of men, of warriors, 510. A.S. *scealc*. All. P.

- Scharpe, *adj. pl. used as a sb.*, sharp things, i. e. swords or weapons, 513.
- Scheld, *sb.* shield, 445, 559, 680; *pl.* scheldes, 508, 516. Ch.
- Schendschupe, *sb.* disgrace, 496. Ch.
- Schene, *adj. or adv.* bright or brightly, 510.
- Scheuz, *imp. s.* shew, 587.
- Schindringe, *sb.* a cutting, hacking, 513; schindringe of scharpe = the cutting of sharp (swords). Cf. G. *schinderei*, a flaying; G. and D. *schinden*, to flay.
- Schon, *sb. pl.* shoon, shoes, 423. Ch.
- Schon, *pt. s.* shone, gleamed, 510. Ch.
- Schone, *v.* to shun, draw aside, refuse battle, 496.
- Seche, *v.* to seek, 15; to go, make (his) way, 523; henne seche = depart hence, 655. Will. of P.
- Seemedede, *pt. s. (impers.)* was seemly, was fitting, 115;—seemed, suited, became, 564; (*pers.*) semede, appeared, 183.
- Sege, *sb.* a seat, 292. F. *siège*.
- Seih, Seiz, Seizen. See Seo.
- Seize, *v.* to say, 142, 631;—seyn, 70;—sei, 157;—seie, 161;—seye, 199;—sigge, 200; 1 *p. s.* *pr.* seize, 309; 2 *p.* seist, 120;—siggest, 352; 3 *p.* seis, 105;—seip, 419;—sigges, 209; *pr. pl.* seizen, 3;—sein, 318; *pt. s.* seide, 21; 2 *p.* seidest, 224, 435.
- Selk-werk, *sb.* silk-work, embroidery of silk, 427.
- Selli, *adv.* wonderfully, very, excessively, 94. A.S. *sellice*. All. P.
- Selue, *adj. pl.* same, very, 303.
- Semblaunt, *sb.* semblance, appearance, 65. Ch.
- Semely, *adv.* in a fitting manner, soberly, 636.
- Sence, *sb.* incense, 290.
- Sencers, *sb. pl.* censers, 289.
- Sende, *pt. s.* sent, 77, 483; has sent, 460 (unless we should read *sendes*; but cf. 590).
- Seo, *v.* to see, 167, 192, 352;—I-seo, 498; 1 *p. s.* *pr.* seo, 138; *pr. s.* seos, 258; *pt. s.* seiz, 58, 112;—seih, 181;—say, 274;—say3, 152;—seze, 200;—sauh, 269; *pl.* seizen, 15, 90;—sezen, 282.
- Seruede, *pt. s.* deserved, 482; *pp.* serued, served, 526.
- Serwe, *sb.* sorrow, 705.
- Seten, *pt. pl.* sat, 432.
- Seue, seven, 95, 574;—seuene, 541.
- Seuepe, seventh, 577.
- Seyne, *sb.* sign, token, 197. A.S. *segen*, a sign; Dut. *sein*, a signal.
- Sigge, Siggest. See Seize.
- Signede, *pt. s.* signified, 185.
- Signefies, *pr. s.* means, 349;—signefyes, 627.
- Siker, *adj.* lit. sure; hence, safe and sound, 475; sure, secure, 605. Will. of P.
- Siker, *adv.* verily, 705;—syker, 664.
- Sikerli, *adv.* verily, assuredly, 541, 654;—sikerliche, 574.
- Sikernesne, *sb.* security, 623. Ch.
- Sipen, *adv.* since, 4; afterwards, 9, 12, 224, 568, 708.
- Sitte, *v.* to suit, agree, 120; to prosper, 224 (we now use *stand* in this sense).
- Skil, *sb.* reason, matter, 71. Ch.
- Slauht, *sb.* slaughter, death, 266. A.S. *slæge*, Mæso-Goth. *slauhta*.
- Sle, *v.* to slay, 94, 364; 2 *p. s.* *pt.* slouz, slewest, 433; *pt. pl.* slowen, slew, 605; *pp.* I-slawe, 96;—slayen, 541. In l. 517 *slen* = they slay; but it is not clear

- whether *scheldes* or *pei* (understood) is the nominative.
- Sonde, *sb.* message, 470; hence, appointment, ordinance, 323. Ch.
- Sonenday, *sb.* Sunday, 1.
- Sore, *sb.* trouble, 449. Will. of P.
- Sore, *adv.* sorely, 487, 542. Will. of P.
- Sope, *sb.* truth, 523. See Forsope.
- Souht, *pt. s.* sought; souht vp = rose up, sprang up, 181;—souzte, went, 634; 2 *p.* souztes, wentest, madest thy way, 431; 1 *p. pl.* souhten, we went, 636; 3 *pl.* souzten, made their way, advanced, 594. See Seche; and cf. Gloss. to Will. of Palerne.
- Sound[e], *sb.* preservation, assistance giving security, safety, 675. O. Fries. *sonde*, *sunde*, G. *gesundheit*, soundness, preservation.
- Souwe, *v.* to sew, 427.
- Space, *sb.* opportunity (lit. space), 580.
- Spedes hem, *pr. s.* avails them, 148; *pp.* sped, despatched, i. e. baptized, 9.
- Spedli, *adv.* speedily, 580. Will. of P.
- Spekes, *pr. s.* speaks, 38; 2 *p. s. pt.* speke, 218; *pt. s.* speek, 343, 346; *imp. s.* spek, 401.
- Spice, *sb.* species, kind, 193. Ch.
- Sporn, *sb.* lit. a spurning, kick; but used to mean a tumble, fall, 581. The French text shews that Seraphe's fall was "his own," because he swooned away, and by falling escaped the knife aimed at him. See note to l. 575.
- Spreynden, *pt. pl.* they sprinkled, 314. Ch.
- Sprong, *pt. s.* sprang, leapt about, grew excited, 343.
- Spute, *v.* to dispute, 148. Halliwell.
- Sputison, *sb.* disputation, 343.
- Stad, *pp.* placed, stationed, 397.
- Starf, *pt. s.* died; apparently, starf aftur þe deþ = afterwards died the death, 514. A.S. *steorfan*, G. *sterben*. Ch.
- Starte, *pt. s.* started, 544.
- Stiken, *pp.* stuck, pierced, 273.
- Stiward, *sb.* steward, 518, 601.
- Stoffes, *pr. s.* lit. stuffs; hence, draws together, rallies into a mass, 601.
- Stor, *sb.* store, 456.
- Stounde, *sb.* time, 644. Ch.
- Stour, *sb.* battle, conflict, 518, 548; *pl.* stoures, 507. Ch.
- Streizten, *pt. pl.* lit. stretched; awei streizten = went straight away or went away at full stretch, 456; *pp.* streiht, stretched, 519;—straucht, 560; *pt. s.* streizte to = stretched out (his hand) to, 544. Will. of P.
- Strok, *pt. s.* struck, 567; *pp.* striken, 519, 578, 679.
- Struien, *v.* to destroy, 507; to *struien* is the gerund, and means to be destroyed; cf. our phrase, "he is to blame," which follows the A.S. idiom. Ch.
- Stude, *sb.* place, 576; *pl.* studes, 634.
- Studefast, *adj.* steadfast, 220.
- Sturede, *pt. s.* stirred, 567.
- Sturten, *pt. pl.* started, 363. Cf. Starte.
- Summe, *pl. adj.* some (?), 30; to some, 349. In both passages, the construction is obscure.
- Sunnes, *sb. pl.* sins, 223.
- Suwen on him, *pr. pl.* follow him, 668. Ch.
- Swelten, *v.* to die, 377. Ch.
- Swengeden, *pt. pl.* swung, i. e. rushed, dashed, 529. A.S. *swingan*,

- to swing, dash. All. P. *See* Swyngede.
- Sweuene, *sb.* a dream, 441. Ch.
- Swipe, *adv.* quickly, soon, 27, 161, 451, 571; excessively, 235. Will. of P.
- Swoune, *sb.* swoon, 583; where we should perhaps read *a swoune* = in a swoon; at any rate, *a*, *in*, or *on* must be understood.
- Swounynge, *sb.* a swooning, swoon, 543.
- Swouȝninge, *pres. part.* swooning, 513.
- Swyngede, *pt. s.* dashed, rushed, 576. *See* Swengeden.
- Syker, *adv.* truly, verily, 664. *See* Sikerli.
- Teeme, *sb.* theme, 149. P. Pl. B. iii. 95.
- Teis, *sb. pl.* ties, fastenings, cords, 504. It seems to imply that there was some kind of cord or string bound round his hands so as to secure the axe from slipping. It is spelt *teȝen* in *Lazamon*, ii. 457; "teien heom to-gadere mid guldene *teȝen*," tie them together with golden ties.
- Teiȝ, *pt. s.* drew, i. e. went, 57; —tei, strained, tugged, exerted himself, 149; —townen, pulled, dragged, 374. A.S. *teón*, to pull, draw. We find in *Lazamon* the infin. *teon* (to go, come, approach, follow, descend, return, turn, draw) with *pt. s.* *teih*, and *pt. pl.* *tuoen*. In the 2nd edition of All. P. *toecen* is rightly explained *drawn*. Cf. mod. Eng. *tow*, *tug*.
- pat, that which, 129, 190, 200, 210; —*pat* *pat*, that which, 138.
- pauȝ, *conj.* though, 46; —*peiȝ*, 125.
- pen, *conj.* than, 592, 596.
- penkes, *imp. pl.* 2 *p.* think ye; —*penkes on* = think of, call to mind, 493. To *think on* = remember is a common expression, to my own knowledge, in Shropshire.
- penne, *adv.* thence, away from that place, 25, 368; fro *penne*, from thence, 418.
- per, *adv.* where, 13, 58, 599; —*pere*, 20; *per as* = there where, 17.
- pester, *adj.* dark, 160. In l. 235, *pester bi-gon* = it began to be dark; but it is uncertain whether *pester* is here an *adj.* or a *vb.* It occurs in *Lazamon* and the *Ormulum*.
- phouȝte, *pt. s.* it seemed (a wonder to them), 606; —*þouȝte*, 677, 687; *pr. s.* *þinkeþ*, it seems (to me), 6.
- pinkeþ. *See* above.
- piȝe, *pl. pron.* these, 21, 337; —*pis*, 29, 419; —*piȝ opere*, these others, 686.
- po, those, they, 60.
- ponderde, *pt. s.* it thundered, 235.
- ponke, 1 *p. s. pr.* I thank, 5; *pr. pl.* *ponken*, 471.
- þorwȝ, *prep.* through, 97, 104.
- þouȝte. *See* *phouȝte*.
- þouȝtes, *sb. pl.* anxieties, 177. Cf. Mat. vi. 25 (A. V.).
- preo, *num.* three, 6, 140, 150, 177, 194; —*preo maner*, three kinds of, 194.
- þridde, *adj.* third, 180, 263. Ch.
- proly, *adv.* eagerly, impetuously, 91. Will. of P. and P. Pl. A. ix. 107.
- prowe, *sb.* time, period, 6. Ch.
- þurleden, *pt. pl.* thrilled through, pierced, 509. Ch.
- Tides, *pr. s.* *betides*, 372; —*tydes*, 617. *See* Tyden.
- Titli, *adv.* quickly, 575. Will. of P.
- To-barst, *pt. s.* burst asunder, was

- broken to pieces, 384; *pt. pl.* to-borsten, *act.* brake in twain, 509.
- To-clouen, *pp.* cloven in twain, 516.
- To-hurles, *pr. s.* hurls or dashes in twain, 533.
- Toke, 2 *p. s. pt.* didst take, 438; *pt. pl.* token, 456.
- Tornen, *v. act.* to convert, turn (to the right faith), 23;—turne, 59;—torne, 229; 1 *p. s. pr.* turne, 215; *pt. s. neut.* tornede, became a convert, 179; *pt. pl.* torneden, 304;—tornede, turned round, 454; *pt. s. transit.* tornde, changed, 684; *pp.* I-tornd, converted, 216.
- Towen. See Teij.
- Trayed, *pp.* betrayed, 102.
- Trayse, *v.* to betray, deceive, 624. Ch.
- Treos, *sb. pl.* trees, 191.
- Trouwe, *imp. s.* throw thou, believe, 184; 1 *p. s. pr.* trouwe, 216; 2 *p.* trouwest, believest, 372;—trouwestou (*for* trouwest þou), 617.
- Tulten, *pt. pl.* tilted over, fell, 100. See *Tylte*, All. P.
- Twayles, *sb. pl.* towels, napkins, 285. See *Twaile* in Halliwell.
- Twei, two, 708. Cf. Tweyne.
- Tweyne, twain, two, 670. A.S. *twégen*.
- Twies, *adv.* twice, 136, 520.
- Tyden, *v.* to betide, happen, fall out, 392; *pr. s.* tides, befalls, 372;—tydes, 617.
- Tymely, *adv.* early, betimes, 415.
- Vche, *adj.* each, 256;—vche a, 613.
- Vchon, each one, 339.
- Verrei, *adj.* very, true, 341.
- Verreyliche, *adv.* verily, 351;—verreili, 448.
- Vestimens, *sb. pl.* vestments, 294, 301.
- Vigore, *sb.* figure, viz. the cross on the shield, 448. See note.
- Viole, *sb.* a vial, phial, 290.
- Vmbe, *adv.* about, all round, 394, 658. [Possibly *vmbe-mong* is one word, but I know of no instance of it elsewhere.] A.S. *ymbe*, around.
- Vn-castes, *pr. s.* casts or throws open, undoes, 477.
- Vncoupes, *sb. pl.* wonders, unfamiliar events, 187.
- Vndo, *v.* to explain, 141.
- Vn-housed, *pt. pl.* dismantled, 455.
- Vn-huled, *pp.* uncovered, 515. Cf. P. Pl. B. xiv. 252 (foot-note).
- Vn-keured, *pt. s.* uncovered, 559.
- Vn-kuynde, *adj. pl.* unnatural, without natural love, 242.
- Vnneþe, *adv.* scarcely; vnneþe seuene = seven at most, 540. Ch.
- Vnsauht, *pp.* unreconciled, unappeased, very angry, 64; at strife, 433. Lazamon.
- Vnsely, *adj.* unhappy, miserable, 704; cf. l. 705. Lazamon. Ch.
- Vp-haunset, *pp.* raised up, lifted up, 515. See Haunsen.
- Vr, our, 143;—vre, 32, 164, 245. So in P. Pl. A.
- Vsede, *pt. s.* used; vsede of = made use of, 660.
- Vuel, *sb.* evil, sore disease, 633;—euel, 644.
- War, *adj.* aware, 530. Ch.
- Warpes, *pr. s.* turns over, lifts up, 257. All. P.
- Was, *put for* who was, 19, 38.
- Wasscheles, *sb. pl.* pots for holy water, 288. See note.
- Wawes, *pr. s.* wags, moves, removes, 52. A.S. *wágian*.



- Wel, *adv.* well; so wel weore  
 þei = they were so fortunate, 33;  
 —wel aboute = just about, 165;  
 —wel a two hundred, i. e. about  
 two hundred, 521; —wel of vr-self,  
 pleased with ourselves, happy, 659.
- Welde, *pt. s.* wielded, managed,  
 drove about, 600.
- Wem, *sb.* spot, stain, 86, 180.  
 Ch.
- Wemmet, *pp.* injured, 542; —  
 wemmed, 678. See Wem.
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*s.* = went, entered; or it may be  
 an error for *wonede*, dwelt, as  
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 180; yet see *won* in l. 333. See  
 Won.
- Weore, *pr. s. subj.* he were, 122,  
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 428; *pr. pl.* weore, 25, 33.
- Werdes, *sb. pl.* destinies, fates,  
 prophetic writings, 317. See  
*Wyrd* in All. P. [But possibly  
 it is a mere error for *wordes* =  
 words.]
- Werret, *pp.* warred, 60.
- Whappede, *pt. s.* lapped, wrapped;  
 whappede us vmbe = enclosed us  
 round, 658. "Lappyn or whappyn  
 yn clopys, happyn to-gedyr, wrap  
 to-geder in clothes. *Involvo.*"  
 Prompt. Parv.
- Whon, *adv.* when, 25, 31, 622.
- Whucche, *sb.* a hutch, ark, large  
 wooden box, 39, 237; —wꝛucche,  
 267, 281. "Hutche or whyche . . .  
*Cista, archa.*" Prompt. Parv. See  
 Way's note. A.S. *hwæcca*.
- Whuche, *rel. pron.* which, 270,  
 608.
- Wiht, *sb.* wight, man, person,  
 196, 197. See the note.
- Wihltli, *adv.* quickly, nimbly, 461.
- Wisse, *v.* to shew, point out,  
 make known, 32. Will. of P.
- Wite, *v.* to know, 443; 2 *p. s.*  
*pr.* wostou (wost pou), knowest  
 thou, 420; *pr. s. subj.* may know,  
 465; *imp. s.* wite, 86; *pt. s.* wuste,  
 58, 677. Ch. See Wustest.
- Witered, *pp.* informed, 466. All.  
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- Witerli, *adv.* openly, plainly,  
 confessedly, 154. Dan. *vitterlig*,  
 publicly known. Ch.
- Wip-outen, *adv.* on the outside,  
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- Wip-saken, *pp.* withstood, con-  
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- Wonde, *v.* to hesitate from fear,  
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*wang, wong*, cheek, jaw.
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 Wrouzt.
- Worpe, *pr. s. subj.* may (he) be, 146.
- Wost, 2 *p. s. pr.* wottest, knowest,  
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- Wostou, (*for* wost pou), wottest  
 thou, knowest thou, 420.

- Woxen, 2 *p. pl. pt.* did grow, became, 433; *pt. pl.* grew, 452.
- Wrouzt, *pp.* constructed, 204; worked, toiled, 554; *pt. pl.* wrouzten, wrought, did; his red wrouzten = wrought his counsel, acted by his advice, 491. *See* Worche.
- Wustest, 2 *p. s. pt.* didst protect, 221 (*see note*); *pt. s.* wuste, knew, 58, 677. *See* Witen.
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- 3e, yea (*used where mere assent is implied*), 170, 621.
- 3eme, *v.* to take care of, 309; 2 *p. s. pr.* 3emes, 310. *Ch.*
- 3ernloker, *adv.* more eagerly, 593. Both the positive *3eornliche* and the comp. *3eorneluker* occur in the *Ancren Riwe*, pp. 98, 234.
- 3if, *conj.* if, 329, 484.
- 3itte, *adv.* yet, 63; still, 334.
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- Fraunce, France, 426.
- Gabriel (the archangel), the meaning of whose name is "the strength of God," 291.
- Galaad, Galahad, 231.
- Galile, Galilee, 77.
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- Ierusalem, Jerusalem, 24.
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## GLOSSARY TO THE PROSE "LYFE OF JOSEPH,"

PRINTED BY WYNKYN DE WORDE.

[The reference 27/20 means p. 27, l. 20.]

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|---|--|
| <p>ADUOCATES, <i>sb. pl.</i> defenders, supporters, 27/20.</p> <p>Aferde, <i>adj.</i> afraid, 30/7.</p> <p>Affrayed, <i>pp.</i> frightened, afraid, 29/31.</p> <p>Agaynst, <i>prep.</i> in an opposite direction to; agaynst hym = to meet him, 29/19.</p> <p>Applied, <i>pt. pl. in phr.</i> applied vnto londe = landed, 31/22. The Latin text has <i>applicuerunt</i>.</p> <p>Assumpte, <i>pp.</i> taken up, 30/34.</p> <p>Become, <i>in phr.</i> was become = had gone to, 28/21.</p> <p>Cast, 2 <i>p. pl. pr.</i> consider, 28/1. <i>See</i> Kest.</p> <p>Closed, <i>pt. pl.</i> enclosed, 28/4.</p> <p>Comynalte, <i>sb.</i> community, 28/20.</p> <p>Condygne, <i>adj.</i> condign, 32/14.</p> <p>Consecrate, <i>pp.</i> consecrated, 31/11.</p> <p>Consequently, <i>adv.</i> afterwards, 31/5.</p> <p>Dure, <i>v.</i> to last, 31/21.</p> <p>Dydayned, <i>pt. s.</i> disdained, 29/34.</p> <p>Efecte, <i>sb.</i> meaning, 28/27; 29/11.</p> | <p>For by cause, for the reason that, 30/11; 31/34.</p> <p>Fynably, <i>adv.</i> finally, 28/18.</p> <p>Gaderyd, <i>pt. pl.</i> gathered, 28/11.</p> <p>Heedes, <i>sb. pl.</i> chief men, 28/24.</p> <p>Hole, <i>adj.</i> whole, 30/24.</p> <p>Hystoryal, <i>adj.</i> history-writing, 27/7.</p> <p>In-fere, <i>adv.</i> together, 28/14.</p> <p>Inioyed, <i>pt. pl.</i> rejoiced, 28/20.</p> <p>Instructe, <i>pp.</i> instructed, 30/28.</p> <p>Interyd, <i>pt. s.</i> interred, 27/14; <i>pp.</i> 28/10.</p> <p>Kest, <i>pt. pl.</i> contrived, imagined, devised, 27/17. <i>See</i> Cast.</p> <p>Knowlege, 1 <i>p. pl. pr.</i> acknowledge, 28/32.</p> <p>Letteest bury = didst cause to be buried, 29/28; letest be buried, 30/11.</p> <p>Louers, <i>sb. pl.</i> friends, 27/19.</p> <p>Lyuynge, <i>sb.</i> victuals, 31/34.</p> <p>Ouerloked, <i>pp.</i> read over, 29/11. <i>Cf. Ouer-se</i> in the Verse "Lyfe."</p> |
|---|--|

- Parfyte, *adj.* perfect, 27/15.  
 Partyes, that = those parts, those regions, 32/1.  
 Perysshed, *pp.* pierced, 31/28.  
 See Verse "Lyfe," l. 13, and the note.  
 Pretorye, *sb.* prætorium, 27/3.  
 Probate, *adj.* certified, certain, approved, 27/6.  
 Promytte, *v.* to promise, 32/8.  
 Rehersall, *sb.* recital, 27/22.  
 Resaluted, *pt. s.* saluted in return, 29/21.  
 Salued, *pt. pl.* saluted, 29/8.
- Somdele, *adv.* in some measure, partly, 30/12.  
 Sudarye, *sb.* napkin, 30/16. Lat. *sudarium*.  
 Synguler, *adj.* special, 29/3.  
 Thantyquytes, *put* for the antyquytes, 27/7.  
 Thonourable, *put* for the honourable, 27/8.  
 Thynstaunce, *put* for the ynstaunce, i. e. the instance, 31/19.  
 Vngoodly, *adv.* badly, 28/8.  
 Voyde, *v.* to go away, depart, 32/12.

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- AGAYNE, *prep.* against, 160.
- Armony, *sb.* harmony, 403.
- Assumpeyon, *sb.* Assumption (of the Virgin Mary into heaven), 208. This festival is observed by both the Romish and Greek churches on Aug. 15. The legend is found in Gregory of Tours, *De Gloria Martyrum*. The Virgin is said to have been taken up into heaven, Aug. 15, A.D. 45, in her seventy-fifth year. The festival was first instituted in the 7th century, and enjoined by the Council of Mentz, A.D. 813.
- Balynger, *sb.* a sailing vessel, 425. Ducange suggests the derivation *balena*, a whale, on the supposition that it was a "whaler." On the other hand, the Span. *ballenér* is said to mean a vessel *shaped like* a whale.
- Becom, 2 *p. s. pr. subj.* mayst go to, 76.
- Benome, *pp.* numbed, benumbed, 307. A.S. *niman*, to take away.
- Blyfe, *adv.* quickly, soon, 191. Usually spelt *belive*; from A.S. *bi*, by, and *life*, dative case of *lif*, life.
- Bore, *pp.* borne, carried, 333.
- Burge, *v.* to burgeon, bud, 386. See *Burgeon* in Wedgwood.
- Buryed, 2 *p. s. pr.* didst bury, 67.
- Charged, *pp.* loaded, 425.
- Chauntres, *sb.* chantress, 389.
- Conuayed, *pt. s.* took (him) away, removed, 88.
- Couerture, *sb.* covering, 72.
- Cruettes, *sb. pl.* cruets, 32.
- Darked, *pt. s.* grew dark, 108.
- Dentyous, *adj.* dainty, choice, valuable, 427.
- Deuer, *sb.* duty, best endeavour, 154. It occurs in P. Plowman.
- Dregges, *sb. pl.* drugs, 443.
- Done, *pp.* put, placed, 218.
- Dowt, *v.* to fear, 190.
- Earme (?) *sb.* arm, 419. [But surely *thyn earme* is Pynson's misprint for *thyne arme*.]
- Eglantyne, *sb.* eglantine, 434.
- Eneled, *pp.* anointed with holy oil, 275. O.Fr. *enhuyller*. See Prompt. Parv. s. v. *Anelyd*.
- Ensence, *v.* instruct, inform, make to understand, 363. See *Insense* in Halliwell.
- Entende, *v.* to intend, 351.
- Entente, *sb.* intent, 37.
- Fendes, *sb. pl.* fiends, 413.

- Floryssheth, *pr. s.* causes to flourish, 399.
- Fortuned, *pt. pl.* came by chance, 133.
- Fransy, *sb.* madness, 252 ;—frency, 445.
- Habytakyll, *sb.* shrine, 243.
- Halowed, *pt. s.* consecrated, 371 ; *pp.* 376.
- Hawthornes, *sb.* (miraculous) hawthorn-trees, 385.
- Hele, *sb.* health, 294.
- Henge, *pt. s.* hung, 222. *See* Hyng.
- Holde, *imp. s.* take hold of, 72.
- Hole, *adj.* whole, hale, 280.
- Hoseled, *pp.* supplied with the holy sacrament of the eucharist, 275. A.S. *hūsel*, the eucharist.
- Hony-combe, *sb.* honey comb, i. e. our Saviour, 417.
- Hye me, *v.* make haste, 158.
- Hyng, 2 *p. pt. pl.* (ye) did hang, 42. *See* Henge.
- Iaundes, *sb.* jaundice, 447.
- Infect, *pp.* infected, 330.
- Iubylacyon, *sb.* joy, 403.
- Iwys, *adv.* certainly, 39.
- Kay, *sb.* key, 53.
- Layd, 2 *p. s. pr.* didst lay, 421.
- Layes, *sb. pl.* beliefs (lit. laws), 197.
- Lepry, *sb.* leprosy, 46.
- Louers, *sb. pl.* friends, 95.
- Lyghtly, *adv.* readily, soon, 141.
- Lyued, *pt. s.* believed, 197. Generally spelt *leue*, but the spelling *lyue* occurs in P. Plowman.
- Meue, *v.* move, 323.
- Megrymes, *sb. pl.* the megrims, 348. *See* *Megrim* in Wedgwood.
- Mo, *adj.* more, 196.
- Myddes, in, in the midst, 304.
- Ouerse, *v.* to read over, 93.
- Parde = Fr. *par Dieu*, 372.
- Parentycle, *sb.* order, society (*or perhaps* the abode of a society), 402. Cf. Low Lat. *parentela*, a society, order; F. *parentele*, kindred.
- Perysshed, *pp.* pierced, 13. *See* p. 31, l. 28.
- Pockes, *sb. pl.* pocks, pox, 330. A.S. *poc*, a pustule.
- Pocyon, *sb.* potion, 443.
- Prest, *adj.* ready, 147. O.Fr. *prest*.
- Processe, *sb.* record, narrative, 366.
- Purpyls, *sb. pl.* purples, i. e. spots a livid red, which appear on the body in certain malignant diseases, 347.
- Pyght, *pp.* placed, put, 106.
- Pylles, *sb. pl.* pills, 443.
- Quycke, *adj.* living, 221.
- Recure, *v.* to recover, 328, 344.
- Remeue, *v.* to remove, 40.
- Resed, *pt. s.* raised, 47.
- Resplendence, *sb.* splendour, 422.
- Rode, *sb.* rood, i. e. crucifix, 217, 218.
- Rote, in *phr.* herte rote, root or bottom of the heart, 27.
- Rowt, *sb.* company, 192.
- Rychesse, *sb.* richness, 175.
- Ryme, *sb.* rime, 349. [Generally now misspelt *rhyme*.]
- Sakering, *sb.* consecration, 375.
- Sanctificate, *pp.* sanctified, 401.

Sease, *v.* to cease, 351.

Semetery, *sb.* cemetery, 379.

Sendony, *sb.* fine linen or cloth, 22, 31, 70. Gk. *σινδών*, a fine Indian cloth, muslin. The word is used in Mark xv. 46, "Joseph autem mercatus *sindonem*, et deponens eum involvit *sindone*," &c.

Sepulture, *sb.* sepulchre, 21, 67, 71, 421. [This is probably a wrong use of the word, as we find in the Prompt. Parv. "Sepulture, or berynge. *Sepultura*."] ]

Short, *v.* to shorten, 351.

Shyt, *v.* shut, close up, 375.

Sought, *pt. s.* repaired, gone, 253.

Spere, *sb.* sphere, 428.

Stere, *v.* to stir, 309.

Styltes, *sb. pl.* stilts, crutches, 335.

Syth, *adv.* since, afterwards, 241.

Thaungell = the angel, 206.

Unclapsed, *pp.* unclasped, opened, 7.

Vykary, *sb.* vicar, 253.

Walnot tree (a miraculous one), 378.

Wende, *v.* to go, return, 73.

Werne, *v.* to oppose, 164. See Gl. to W. of Palerne.

Whether, *adv.* whither, 263.

Wo, *adj.* (?) sorrowful (?) 94. [I think it would be better grammar to read *theym was wo* = it was woe to them.] ]

Wrestes, *pt. s.* screws, twists, forces, 388. The *wrest* is a turn-screw for tuning up instruments.

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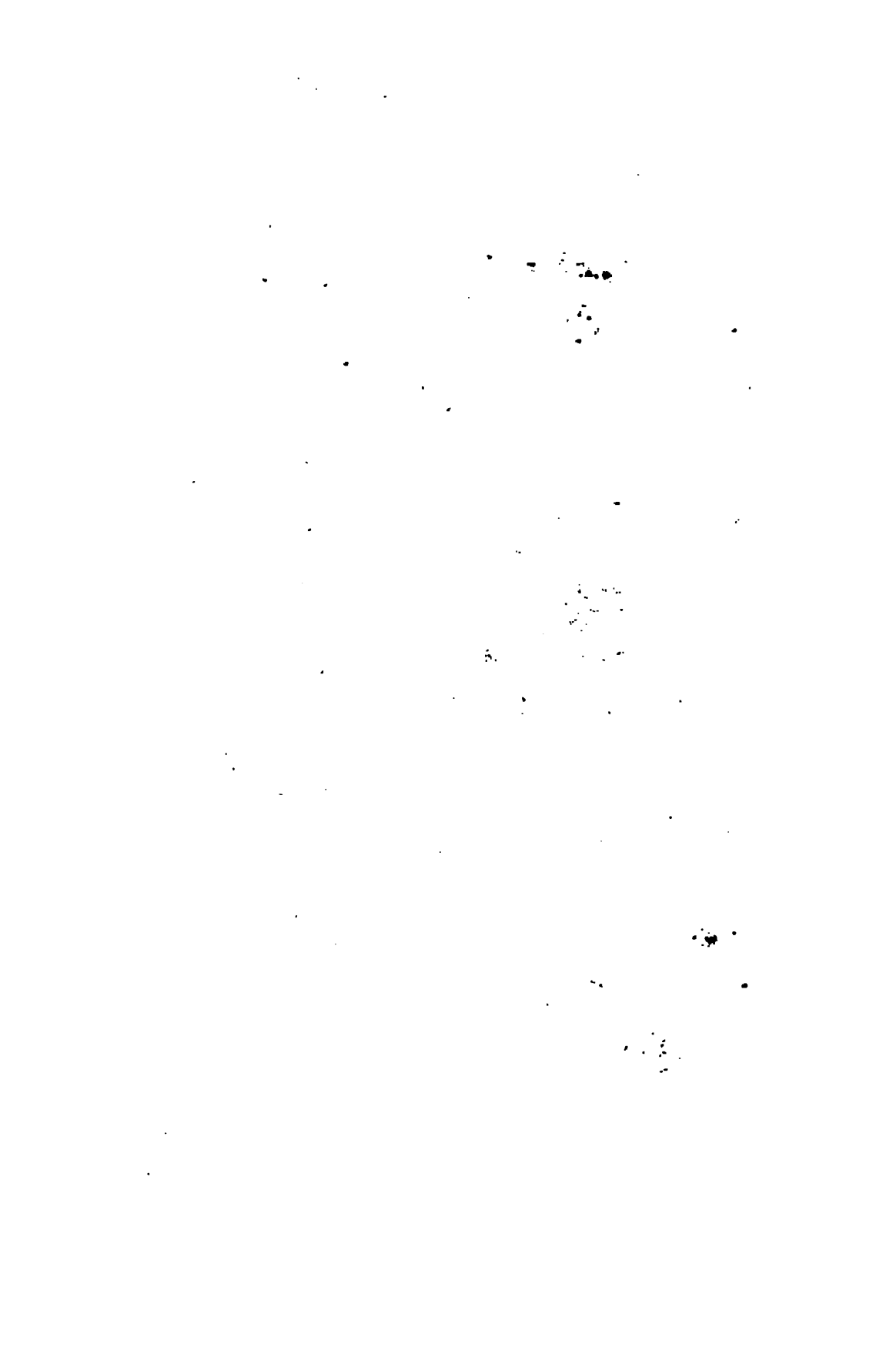
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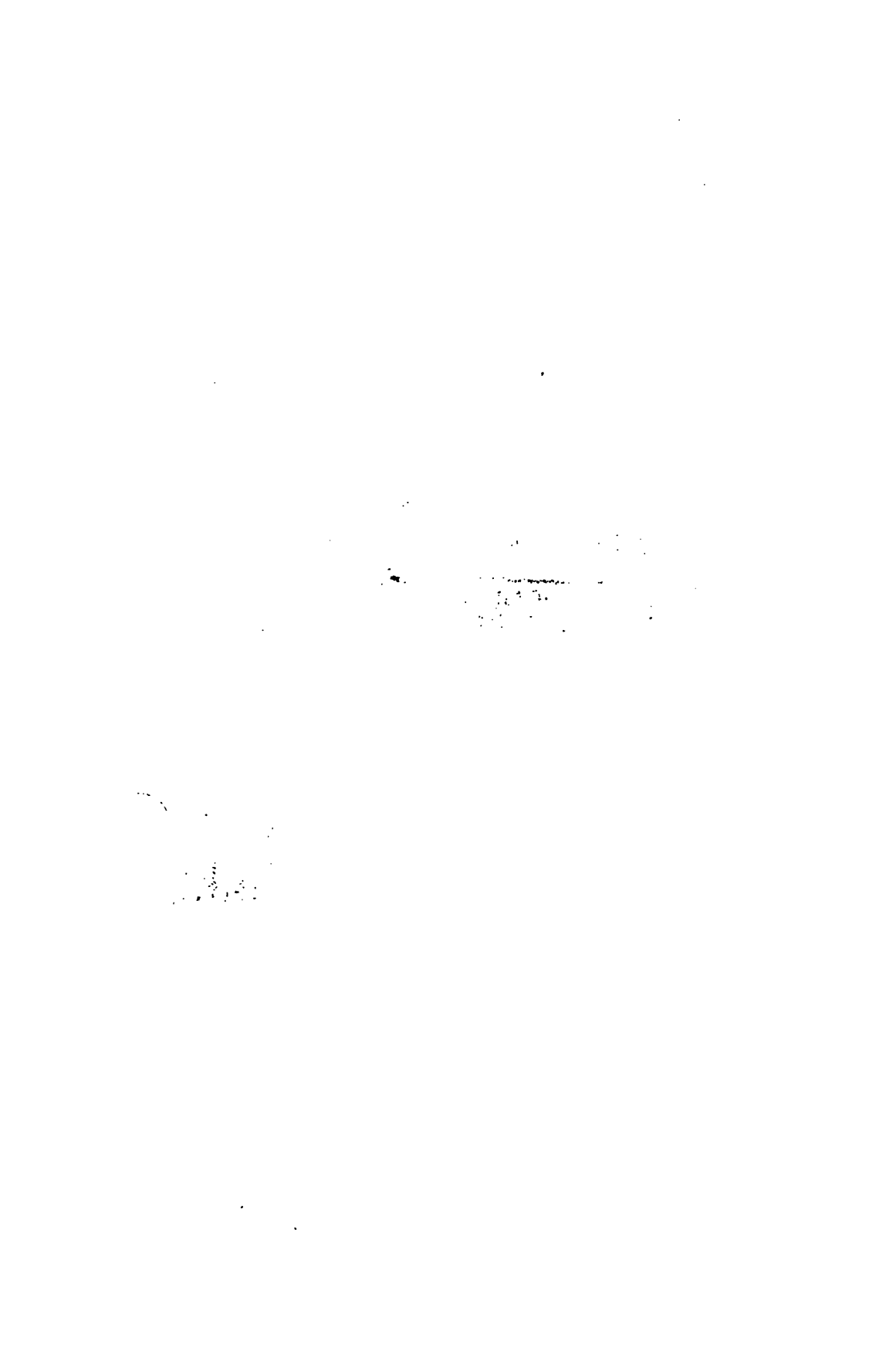
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